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CONSISTING OF
TRANSLATIONS, IMITATIONS,
FUGITIVE PIECES, ORIGINAL PRODUCTIONS,
AND

EXTRACTS
FROM
CURIOUS PUBLICATIONS.

BY
W. CHAMBERS, Esq. and SIR W. JONES,
Judges of the Supreme Court of Judicature,
at Fort William, in Bengal,

AND OTHER LITERARY GENTLEMEN,
NOW RESIDENT IN
INDIA.



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ADVERTISEMENT.

SEVERAL of the most respectable literary English gentlemen resident at Bengal are now printing a new periodical work, in quarto, under the Title of the

ASIATIC MISCELLANY.

Two numbers have already appeared at Calcutta, price a gold mohur * each. If the future parts (which we understand are to be published every three months) contain productions equally worthy the public attention, we purpose, as soon as they arrive, laying the most interesting pieces before our readers, as we now do those contained in this volume.

WILLIAM CHAMBERS; Esq. and Sir WILLIAM JONES, not only contribute to, but patronise this collection; a circumstance that gives us great reason to expect the plan will be carried on with unusual attention and spirit.

* *A gold mohur is equal to one pound seven shillings sterling.*

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ASIATIC
POEMS AND TALES.



A HYMN TO CAMDEO.

BY SIR WILLIAM JONES.

THE ARGUMENT.

THE *Hindú* God, to whom the following poem is addressed, appears evidently the same with the *Grecian* EROS and the *Roman* CUPIDO; but the *Indian* description of his person and arms, his family, attendants, and attributes, has new and peculiar beauties.

According to the mythology of *Hindustán*, he was the son of MAYA, or the general *attracting* power, and married to RETTY or *Affection*; and his bosom friend is BESSENT or *Spring*: he is represented as a beautiful youth, sometimes conversing with his mother and consort in the midst of his gardens and temples; sometimes riding by moon-light on a parrot or lory, and attended by dancing girls or nymphs, the

B

foremost

foremost of whom bears his colours, which are a *fish* on a red ground. His favorite place of resort is a large tract of country round AGRA, and principally the plains of *Matra*, where KRISHEN also and the nine GOPIA, who are clearly the *Apollo* and *Muses* of the *Greeks*, usually spend the night with musick and dance. His bow of sugar-cane or flowers, with a string of bees, and his *five* arrows, each pointed with an *Indian* blossom of a heating quality, are allegories equally new and beautiful. He has at least twenty-three names, most of which are introduced in the Hymn: that of *Cám* or *Cáma* signifies *desire*, a sense which it also bears in ancient and modern *Persian*; and it is possible, that the words *Dipuc* and *Cupid*, which have the same signification, may have the same origin; since we know, that the old *Hetruscans*, from whom great part of the *Roman* language and religion was derived, and whose system had a near affinity with that of the *Persians* and *Indians*, used to write their lines alternately forwards and backwards, as furrows are made by the plough; and, though the two last letters of *Cupido* may be only the grammatical termination, as in *libido* and *capedo*, yet the primary root of *cupio* is contained in the three first letters. The seventh stanza alludes to the bold attempt of this deity to wound the great God *Mabadeo*, for which he was punished by a flame consuming his corporeal nature and reducing him to a mental essence; and hence his chief dominion is over the *minds* of mortals, or such deities as he is permitted to subdue.

THE HYMN.

WHAT potent God from *Agra's* orient bow'rs
 Floats thro' the lucid air, whilst living flow'rs
 With funny twine the vocal arbours wreath,
 And gales enamour'd heav'nly fragrance breathe?
 Hail, pow'r unknown! for at thy beck
 Vales and groves their bosoms deck,
 And ev'ry laughing blossom dresses
 With gems of dew his musky tresses.
 I feel, I feel thy genial flame divine,
 And hallow thee and kiss thy shrine.

"Know'st thou not me?" Celestial sounds I hear!
 "Know'st thou not me?" Ah, spare a mortal ear!
 "Behold"—My swimming eyes entranc'd I raise,
 But oh! they shrink before th' excessive blaze.

Yes, son of *Maya*, yes, I know
 Thy bloomy shafts and cany bow,
 Cheeks with youthful glory beaming,
 Locks in braids ethereal streaming,
 Thy scaly standard, thy mysterious arms,
 And all thy pains and all thy charms.

God of each lovely fight, each lovely sound,
 Soul-kindling, world-inflaming, starry-crown'd,
 Eternal *Cama*! Or doth *Smara* bright,
 Or proud *Ananga* give thee more delight?
 Whate'er thy feat, whate'er thy name,
 Seas, earth, and air thy reign proclaim:
 Wreathy smiles and roseate pleasures
 Are thy richest, sweetest treasures.
 All animals to thee their tribute bring,
 And hail thee universal king.

Thy comfort mild, *Affection* ever true,
 Graces thy side, her vest of glowing hue,
 And in her train twelve blooming girls advance,
 Touch golden strings and knit the mirthful dance.
 Thy dreadful implements they bear,
 And wave them in the scented air,
 Each with pearls her neck adorning,
 Brighter than the tears of morning.
 Thy crimson ensign, which before them flies,
 Decks with new stars the sapphire skies.

God of the flow'ry shafts and flow'ry bow,
 Delight of all above and all below!
 Thy lov'd companion, constant from his birth,
 In heav'n clep'd *Bessent*, and gay *Spring* on earth,
Weaves

Weaves thy green robe and flaunting bow'rs,
 And from thy clouds draws balmy show'rs,
 He with fresh arrows fills thy quiver,
 (Sweet the gift and sweet the giver)
 And bids the many-plum'd warbling throng
 Burst the pent blossoms with their song.

He bends the luscious cane, and twists the string
 With bees how sweet ! but ah, how keen their sting !
 He with five flow'rets tips thy ruthless darts,
 Which thro' five senses pierce enraptur'd hearts :
 Strong *Chumpā*, rich in od'rous gold,
 Warm *Amer*, nurs'd in heav'nly mould,
 Dry *Nagkeser* in silver smiling,
 Hot *Kiticum* our sense beguiling,
 And last, to kindle fierce the scorching flame,
Loveshaft, which Gods bright *Bela* name.

Can men resist thy pow'r, when *Krishen* yields,
Krishen, who still in *Matra's* holy fields
 Tunes harps immortal, and to strains divine
 Dances by moon-light with the *Gopia* nine ?
 But, when thy daring arm untam'd
 At *Mahadeo* a loveshaft aim'd,
 Heav'n shook, and, smit with stony wonder,
 Told his deep dread in bursts of thunder,

Whilst on thy beauteous limbs an azure fire
Blaz'd forth, which never must expire.

O thou for ages born, yet ever young,
For ages may thy *Bramin's* lay be sung!
And when thy lory spreads his em'rald wings
To waft thee high above the tow'r of kings,
 Whilst o'er thy throne the moon's pale light
 Pours her soft radiance thro' the night,
 And to each floating cloud discovers
 The haunts of blest or joyless lovers,
Thy mildest influence to thy bard impart,
To warm, but not consume, his heart.





A HYMN TO NARAYENA.

BY SIR WILLIAM JONES.

THE ARGUMENT.

A COMPLETE introduction to the following Ode would be no less than a full comment on the VAYDS and PURANS of the HINDUS, the remains of *Egyptian* and *Persian* theology, and the tenets of the *Ionick* and *Italick* schools; but this is not the place for so vast a disquisition. It will be sufficient here to premise, that the inextricable difficulties attending the *vulgar notion of material substances*, concerning which

“ We know this only, that we nothing know,”

induced many of the wisest among the ancients, and some of the most enlightened among the moderns, to believe, that the whole Creation was rather an *energy* than a *work*, by which the Infinite Being who is present at all times and in all places, exhibits to the minds of his creatures a set of perceptions, like a wonderful picture or piece of musick, always varied, yet always uniform; so that all bodies and their qualities exist, indeed, to every wise and useful purpose, but exist only as far as they are *perceived*; a theory no less pious than sublime, and as different from any principle of Atheism, as the brightest sunshine differs from the blackest midnight. This *illusive operation* of the Deity the *Hindu* philosophers call MAYA, or *Deception*; and the word occurs in

this sense more than once in the commentary on the *Rig Vayd*, by the great VASISHTHA, of which Mr. HALHED has given us an admirable specimen.

The *first* stanza of the Hymn represents the sublimest attributes of the Supreme Being, and the three forms, in which they most clearly appear to us, *Power*, *Wisdom*, and *Goodness*, or, in the language of ORPHEUS and his disciples, *Love*. The *second* comprises the *Indic* and *Egyptian* doctrine of the Divine Essence and Archetypal *Ideas*; for a distinct account of which the reader must be referred to a noble description in the sixth book of PLATO's *Republic*; and the fine explanation of that passage in an elegant discourse by the author of CYRUS, from whose learned work a hint has been borrowed for the conclusion of this piece. The *third* and *fourth* are taken from the institutes of MENU, and the eighteenth *Puran* of VYASA, entitled, *Srey Bhagawat*, part of which has been translated into *Persian*, not without elegance, but rather too paraphrastically. From BREHME, or the *Great Being*, in the *neuter* gender, is formed BREHMA, in the *masculine*; and the second word is appropriated to the *creative power* of the Divinity.

The spirit of God, called NARAYENA, or *moving on the water*, has a multiplicity of other epithets in *Sanscrit*, the principal of which are introduced, expressly or by allusion, in the *fifth* stanza; and two of them contain the names of the *evil beings*, who are feigned to have sprung from the ears of VISHNU; for thus the divine spirit is entitled, when considered as the *preserving power*: the *sixth* ascribes the perception of *secondary* qualities by our *senses* to the immediate influence of MAYA; and the *seventh* imputes to her operation the *primary* qualities of *extension* and *solidity*.

THE HYMN.

SPIRIT of Spirits, who, through ev'ry part
 Of space expanded and of endless time,
 Beyond the stretch of lab'ring thought sublime,
 Badst uproar into beauteous order start,
 Before Heaven was, Thou art :
 Ere spheres beneath us roll'd or spheres above,
 Ere earth in firmamental ether hung,
 Thou sat'st alone ; till, through thy mystick Love,
 Things unexisting to existence sprung,
 And grateful descant sung.

What first impell'd thee to exert thy might ?
 Goodness unlimited. What glorious light
 Thy pow'r directed ? Wisdom without bound.
 What prov'd it first ? Oh ! guide my fancy right ;
 Oh ! raise from cumbrous ground
 My soul in rapture drown'd,
 That fearless it may soar on wings of fire ;
 For Thou, who only know'st, Thou only canst inspire.

Wrapt in eternal solitary shade,
 Th' impenetrable gloom of light intense,
 Impervious, inaccessible, immense,

Ere

Ere spirits were infus'd or forms display'd,
 BREHM his own mind survey'd,
 As mortal eyes (thus finite we compare
 With infinite) in smoothest mirrors gaze :
 Swift, at his look, a shape supremely fair
 Leap'd into being with a boundless blaze,
 That fifty suns might daze.
 Primeval, MAYA was the Goddess nam'd,
 Who to her fire, with Love divine inflam'd,
 A casket gave with rich *Ideas* fill'd,
 From which this gorgeous Universe he fram'd ;
 For, when th' Almighty will'd
 Unnumber'd worlds to build,
 From Unity diversified he sprang,
 While gay Creation laugh'd, and procreant nature
 rang.

First an all-potent all pervading sound
 Bade flow the waters—and the waters flow'd,
 Exulting in their measureless abode,
 Diffusive, multitudinous, profound,
 Above, beneath, around :
 Then o'er the vast expanse primordial wind
 Breath'd gently, till a lucid bubble rose,
 Which grew in perfect shape an Egg refin'd :
 Created substance no such lustre shows,
 Earth no such beauty knows.

Above

Above the warring waves it danc'd elate,
 Till from its bursting shell with lovely state
 A form cerulean flutter'd o'er the deep
 Brightest of beings, greatest of the great :
 Who, not as mortals sleep,
 Their eyes in dewy sleep,
 But heav'nly-pensive on the Lotos lay,
 That blossom'd at his touch and shed a golden ray.

Hail, primal blossom ! hail empyreal gem ?
 KEMEL, or PEDMA, or whate'er high name
 Delight thee, say, what four-form'd Godhead came,
 With graceful stole and beamy diadem,
 Forth from thy verdant stem ?
 Full-gifted BREHMA ! Rapt in solemn thought
 He stood, and round his eyes fire-darting threw :
 But, whilst his viewless origin he sought,
 One plain he saw of living waters blue,
 Their spring nor saw nor knew.

Then, in his parent stalk again retir'd,
 With restless pain for ages he inquir'd
 What were his pow'rs, by whom, and why conferr'd :
 With doubts perplex'd, with keen impatience fir'd
 He rose, and rising heard
 Th' unknown all-knowing Word,

“ BREHMA !

“BREHMA! no more in vain research persist:
My veil thou canst not move—Go; bid all worlds
exist.”

Hail, self-existent, in celestial speech

NARAYEN, from thy watry cradle, nam'd:

Or VENAMALY may I sing unblam'd,

With flow'ry braids, that to thy sandals reach,

Whose beauties, who can teach?

Or high PEITAMBER clad in yellow robes

Than sunbeams brighter in meridian glow,

That weave their heav'n-spun light o'er circling
globes?

Unwearied, lotos-eyed, with dreadful bow,

Dire Evil's constant foe!

Great PEDMANABHA, o'er thy cherished world

The pointed *Checra*, by thy fingers whirl'd,

Fierce KYTABH shall destroy and MEDHU grim

To black despair and deep destruction hurl'd.

Such views my senses dim,

My eyes in darkness swim:

What eye can bear thy blaze, what utterance tell

Thy deeds with silver trump or many-wreathed shell?

Omniscient Spirit, whose all-ruling pow'r

Bids from each sense bright emanations beam;

Glow

Glows in the rainbow, sparkles in the stream,
 Smiles in the bud, and glistens in the flow'r
 That crowns each vernal bow'r ;
 Sighs in the gale, and warbles in the throat
 Of ev'ry bird, that hails the bloomy spring,
 Or tells his love in many a liquid note,
 Whilst envious artists touch the rival string,
 Till rocks and forests ring ;
 Breathes in rich fragrance from the sandal grove,
 Or where the precious musk-deer playful rove :
 In dulcet juice from clust'ring fruit distills,
 And burns salubrious in the tasteful clove :
 Soft banks and verd'rous hills
 Thy present influence fills ;
 In air, in floods, in caverns, woods, and plains ;
 Thy will inspirits all, thy sov'reign MAYA reigns.

Blue crystal vault, and elemental fires,
 That in th' ethereal fluid blaze and breathe ;
 Thou, tossing main, whose snaky branches wreath
 This pensile orb with intertwisting gyres ;
 Mountains, whose radiant spires
 Presumptuous rear their summits to the skies,
 And blend their em'rald hue with sapphire light ;
 Smooth meads and lawns, that glow with varying
 dyes

Of

Of dew-bespangled leaves and blossoms bright,
 Hence ! vanish from my sight :
 Delusive pictures ! unsubstantial shows !
 My soul absorb'd One only Being knows,
 Of all perceptions One abundant source,
 Whence ev'ry object ev'ry moment flows :
 Suns hence derive their force,
 Hence planets learn their course ;
 But suns and fading worlds I view no more :
 God only I perceive ; God only I adore.





REFLECTIONS ON VIEWING THE MAUSOLEUM
OF SHEERSHAH, AT SASSERAM.

IN A POETICAL EPISTLE TO A FRIEND.

BY THOMAS LAW, ESQ.

SLEEPLESS all night, tir'd with the tedious way,
Arriv'd at Sasseram by dawn of day.
Solicitous to gain a short relief,
I sought the mansion of its former chief* :
How oft, poor fellow ! has his open soul
Detain'd each traveller o'er the chearful bowl !
The garden, a neglected wild display'd,
Whose mould'ring wall in many a heap was laid.
Some wealthy Mogul had the building rear'd,
The Bath and Haram on each side appear'd.
But changes of its Christian Lord effac'd
Its Eastern splendor with European taste ;
Marks, too, of mutilating Time it bore ;
Both its exulting masters now no more.

The

* Mr. Henry Palmer, Chief of Sasseram.

The turns of fate, my sadden'd soul appall,
 Cold is the hearth, all silent is the hall ;
 And from its frameless window is descried
 The tomb of SHEERSHAH †, in majestic pride.
 Thither I haste the fabric to survey,
 A conscious witness of life's transcient day.
 O'er the dark mountains, thunder rumbles loud,
 And low'ring sweeps the heavy-hanging cloud.
 From midst a stagnate pool, superbly high,
 The sullen dome obtrudes into the sky ;
 Upon the banks more humble tombs abound
 Of faithful servants who their prince surround.
 The monarch still seems grandeur to dispense,
 And e'en in death maintains pre-eminence.
 Ent'ring the porch, absorb'd with what I saw,
 I own'd, reluctant, a religious awe ;
 And stepp'd, alas how vain ! with timid tread,
 As cautious to disturb the slumbering dead.
 Each startled martin flitting to the light,
 Shot like a shade across my doubtful fight.
 Fix'd on the narrow spot where SHEERSHAH lay,
 And muttering to myself the mournful GRAY,
Methought

† He defeated Humaioun, acceded to the throne at Dehly,
 and five years afterwards was killed by an explosion from a ma-
 gazine ; but lived to hear that the Fort of Callinjer was taken,
 which he was then besieging.

Methought I heard the spirit of the tomb,
 My voice remurmuring from the hollow dome.
 My spirits sunk, a load opprefs'd my heart,
 And fluttering reason whisper'd to depart.
 Weighing what has been, warn'd of what must be,
 Pensive I left the sad solemnity.





EXTRACTS FROM THE YUSEF ZELEKHA
OF JAMI.

BY THOMAS LAW, ESQ. *

THOUGH now my locks are milky white to view,
I still retain what with my milk I drew;
In age, in youth, no equal found to love,
His mighty magic more and more I prove.
“ Grown old, O JAMI! cherish’d by my fire,
“ Breathe forth thy spirit and with love expire:
“ Produce an image from thy teeming mind,
“ Form’d to supply thy earthly place resign’d:
“ Shake the whole world with thrilling extacies,
“ JAMI shall live altho’ the mortal dies.”
The voice of love pronounc’d this high behest,
Pleas’d Fancy flew to hail the heav’nly guest.
I pledg’d

* The Author of YUSEF ZELEKHA commenced his favourite poem, like DRYDEN, when declining into the vale of years, and introduces it with a similar apology for writing on the topic of love.

“ Though now grown old, for lady’s love unfit,
“ The power of beauty I remember yet,
“ Which once inflam’d my blood, and now inspires my wit. }

I pledg'd my faith, exerting utmost skill,
 To raise a charm resistless as his will.
 Support me Heaven in this my bold pursuit,
 And crown my tow'ring tree with richest fruit.
 Oh may I catch the fervor of desire,
 And raise a flame to set the world on fire :
 With lovers sighs to cloud the azure sphere,
 And from each pitying star draw down a tear.
 Oh may he to celestial heights aspire,
 And gain a plaudit from the seraph quire.

*[After giving the scriptural account of JOSEPH's
 origin, with a description of the birth of ZELEKHA,
 the Poem proceeds as follows:]*

No weighty care her gentle mind had borne,
 No cruel thorns her tender feet had torn.
 Unknown the lover or beloved's part,
 Desire was yet a stranger to her heart.
 At night the dewy daffodil at rest,
 At morn the smiling blossom she express'd.
 Sporting with playmates o'er the garden lawn,
 She wanton'd harmless like the frolic fawn.
 Thoughtless of troubled life's vicissitudes,
 Amusement is the only care intrudes.

Thus blest, thus spotless, pass'd the time away,
 The dawn of youth shone forth serenely gay.
 Alas ! who knows the secrets plots of fate ?
 Or what the womb of night shall generate ?
 The busy birds and active fish at rest,
 The bustling world with balmy quiet blest.
 No eyes now witness'd life's eventful scene,
 Save the bright stars that shone from heav'n serene.
 The thief of night purloin'd each sense away,
 The tongue-tied bell and bellman slumbering lay.
 The watch-dog, wont each murmur to assail,
 Fast in the collar of his circling tail.
 The palace towers on lofty columns rear'd,
 Like poppies to diminish'd light appear'd.
 The city guardian, in the silent hour
 Surpriz'd, had yielded to sleep's opiate pow'r.
 The drummer o'er his silent tymbal doz'd,
 In act to beat, each hand the stick enclos'd.
 The matten-summons had not rous'd the dead,
 Night's sable mantle still o'er all was spread.
 ZELEKHA on her splendid couch reclin'd,
 Display'd more charms than Fancy e'er design'd.
 The hyacinth ringlets o'er her pillow stray,
 Like clustering flowers her beauteous body lay,
 Her soft Narcissus eyes retir'd to rest,
 Now other eyes were open'd in her breast.

A youth

A youth advanc'd, with each attractive grace,
 Say rather one of the ethereal race :
 Such radiant beauty struck the dazzled sight,
 He seem'd a spirit from the realms of light.

This heav'nly form, with brightest lustre shone,
 The Hoory's promis'd charms were all outdone :
 A waning moon his rising forehead seem'd,
 His arching brows like double rainbows gleam'd :
 Each eye-lash full of love's quick piercing darts,
 Too sure to wound too many tender hearts :
 Adown his shoulders wav'd the curling hair,
 For playful innocence a tangling snare :
 His form the cypress elegance express'd,
 To raise the tree of love on beauty's breast :
 His ruby lips ambrosial sweets distill,
 He smiles, her bosom throbs, her pulses thrill :
 Enrapt ZELEKHA, all her soul on fire,
 Shrunk from herself, yet struggling with desire.
 The raven night now slowly wings its way,
 The bird of morning hails the new-born day :
 Th' enchanting warblers sing in rival pride,
 The blooming rosebuds throw their veils aside :
 The virgin jass'mine bathes her face in dew,
 The violet scents her locks of azure hue :
 Yet still ZELEKHA sunk in pleasing rest,
 In doubtful dreams on raptur'd joys possess'd.

The damsels round their sleeping mistress stand,
 Now kiss her feet, now gently touch her hand :
 AURORA rises blushing from her bed,
 Unveil'd, ZELEKHA gently lift's her head :
 Around she darts her lustre-beaming eyes,
 No more the blooming vision she descries.
 Awake to sorrow, now no more appears
 The moving cypress, which her soul endears :
 Her powers of reason wild despair disarms,
 Prompting to scatter all her roseate charms :
 But conscious shame her hasty hand with-holds,
 And decent pride immodest rage controuls.
 The blushing secret in her breast alone,
 Lay like the ruby in the heart of stone :
 The life-blood to its inmost cell withdrew,
 Contracted like the rosebud from the view.
 She speaks her damsels with a chearful mien,
 How ill according with the pangs within :
 Smiling, to all she wears the face of joy,
 A thousand flames her burning breast destroy :
 Her looks directed to her female friends,
 Her heart in private on her love attends.
 Has she the reins of love at her command ?
 Her heart-allurer holds them in his hand.
 Thus in the crocodile's remorseless jaw,
 In vain the captive struggles to withdraw :

T' enchanted lover has but one intent,
 Her mind upon one object wholly bent.
 She speaks, one theme alone her words can fire,
 She looks, one sight alone her eyes admire :
 Life hovering on her lip prepar'd for flight,
 When hateful day resign'd to welcome night.
 Night came, accomplisher of amorous bliss,
 Kind confidant of love's extatic kifs :
 Night more than day desiring lovers hail,
 For *that* withdraws, but *this* bestows the veil.
 Conceal'd by night she gives her griefs to flow,
 And seeks in solitude relief from woe.
 Bent down with pain, her form a harp appears,
 The chords resembled by her trickling tears :
 Her sorrow issues forth heart-piercing tones,
 Now sink the soul with melancholy moans :
 Each note of harmony her grief supplies,
 Loud lamentations softly fall to sighs.
 Behold again the fond idea rise,
 The brightest gems fall from her lips and eyes.
 " Say, dazzling gem, whose rays resistless shine,
 " Whence come you? tell me from what hidden
 mine,
 " You stole my heart, and yet your name conceal'd,
 " Not e'en your blest abode to me reveal'd ?
 " Whom can I ask to learn your pleasing name ?

" Where find the happy place from whence you
 came ?
 " Are you a prince, yet deign your name to tell,
 " Are you a moon, say in what heaven you dwell ?
 " Too cruel case, sure none like me undone,
 " My heart, my peace, e'en hope for ever gone.
 " In youth's gay garden, like a flower I rose,
 " Pure and unruff'd as life's water flows :
 * " My damask cheek no winds allow'd to meet,
 " No cruel thorns to pierce my tender feet :
 " Given to the winds away my peace is blown,
 " Upon my bed unnumber'd thorns are strown."

* He permitted not the winds of Heav'n
 To visit my face too roughly.

SHAKESP. *Hamlet.*





FROM KHOOSRO.

BY THOMAS LAW, ESQ.

USELESS, doctor, quit my pillow,
 All thy remedies are vain :
 The sight of her whom he adores,
 Can only cure the lover's pain.
 The world asserts that KHOOSRO pays
 His homage to an idol's shrine :
 I do, I do, to that resign'd,
 The world has not a thought of mine.
 Love's idolatry I follow,
 No other worship I approve :
 I need not wear the Pagan cord,
 Every nerve is strung to love.



SOFTLY



S O F T L Y.

AN ODE FROM HAFEZ.

BY THE LATE CAPT. THOMAS FORD.

DISGUIS'D, last night, I rush'd from home,
To seek the palace of my soul :
I reach'd by silent steps the dome,
And to her chamber *Softly* stole.

On a gay various couch reclin'd,
In sweet repose I saw the maid ;
My breast, like aspens to the wind,
To love's alarum *Softly* play'd.

Two fingers, then, to half expanse,
I trembling op'd — with fear oppress'd,
With these I pull'd her veil askance,
Then *Softly* drew her to my breast.

Trembling

“ Who art thou, wretch !” My angel cry’d ;
 Whisp’ring, I said—“ Thy slave :—thy swain :
 “ But hush, my love !—forbear to chide :
 “ Speak *softly*, lest some hear the strain.”

Trembling with love, with hope and fear,
 At length her ruby lips I press’d :
 Sweet kisses oft — mellifluous — dear —
Softly I snatch’d — was *softly* bless’d.

“ O let me,” now inflam’d I said,
 “ My idol clasp within these arms :”
 “ Remove the light” — deep-sigh’d the maid —
 Come *softly*, come — prevent alarms.”

Now by her side with bliss I glow’d,—
 Swift flew the night in amorous play :
 At length the morning’s herald crow’d ;—
 When *softly* thence I bent my way.





AN ODE FROM KHOOSRO.

By W. K.

I SOUGHT the sage in simples skill'd,
 And sighing told him all my pain:
 I told him of my sleepless nights,
 And begg'd relief in piteous strain.

The practis'd leech my pulse remark'd,
 And all in tender accent said:

“Methinks nought aileth thee but love —
 “Then name the captivating maid.

“Speed to the nymph, and paint thy woe,
 “Urge how you've lov'd, and lov'd with truth:
 “Snatch from her lips a balmy kiss, —
 “So only canst thou live, fond youth.” —

I fought the fair, and mournful cry'd,
 “Ah! lovely mistress of my heart!
 “Love, like a cancer, gnaws this breast,
 “I die, unless you ease my smart.”

With

With piercing look, the maid reply'd,

“ Who, and whence art thou, plaintive swain?

“ Like thee, lo! thousands bleeding lie!

“ Lo, too! my way is fill'd with slain!”

“ I'm one,” I cry'd, who vainly loves,

“ A frantic youth who hopeless fights:

“ One whom thy charms have long enslav'd,

“ The wretched victim of those eyes!”

My modest flame the nymph approv'd,

And smiling cry'd, “ Khoosro! be gay!

“ Let grief no more thy breast corrode,

“ These lips thy sufferings shall repay.”





A HYMN TO SERESWATY.

THE ARGUMENT.

THE *Hindu* Goddesses are uniformly represented as the subordinate powers of their respective lords: thus LACSHMY, the consort of VISHNU the *Preserver*, is the Goddess of *abundance* and *prosperity*; BHAVANY, the wife of MAHADEV, is the genial power of *fecundity*; and SERESWATY, whose husband was the *Creator* BREHMA, possesses the powers of *Imagination* and *Invention*, which may justly be termed *creative*. She is, therefore, adored as the patroness of the fine arts, especially of *Musick* and *Rhetorick*, as the inventress of the SANSKRIT Language, of the *Dévanágrý* Letters, and of the sciences, which writing perpetuates; so that her attributes correspond with those of MINERYA MUSICA, in *Greece* and *Italy*, who invented the flute, and presided over literature. In this character she is addressed in the following ode, and particularly as the *Goddess of Harmony*; since the *Indians* usually paint her with a musical instrument in her hand: the seven notes, an artful combination of which constitutes *Musick* and variously affects the passions, are feigned to be her earliest production; and the greatest part of the Hymn exhibits a correct delineation of the RAGMALA, or *Necklace of Musical Modes*, which may be considered as the most pleasing invention of the ancient

ent *Hindus*, and the most beautiful union of Painting with poetical Mythology and the genuine theory of Musick.

The different position of the *two* semitones in the scale of *seven* notes gives birth to seven *primary* modes; and, as the whole series consists of *twelve* semitones, every one of which may be made a *modal* note or *tonick*, there are in nature, (tho' not universally in practice) *seventy-seven* other modes, which may be called *derivative*: all the *eighty-four* are distributed by the *PERSIANS*, under the notion of *locality*, into three classes consisting of *twelve* rooms, *twenty-four* angles, and *forty-eight* recesses; but the *HINDU* arrangement is elegantly formed on the variations of the *Indian* year, and the association of ideas; a powerful auxiliary to the ordinary effect of modulation. The Modes, in this system, are deified; and, as there are *six* seasons in *India*, namely two Springs, Summer, Autumn, and two Winters, an original *RAG*, or *God of the Mode*, is conceived to preside over a particular season; each principal mode is attended by *five* *RAGNYS*, or *Nymphs of Harmony*; each has *eight* Sons, or *Genii* of the same divine Art; and each *RAG*, with his family, is appropriated to a distinct season, in which alone his melody can be sung or played at prescribed hours of the day and night: the mode of *DEIPEC*, or *CUPID* the *Inflamer*, is supposed to be lost; and a tradition is current in *Hindustan*, that a musician, who attempted to restore it, was consumed by fire from Heaven. The natural distribution of modes would have been *seven*, *thirty-three*, and *forty-four*, according to the number of the *minor* and *major* secondary tones; but this order was varied for the sake of the charming fiction above-mentioned. *NARED*, who is described in the *third stanza*, was one of the first created beings, corresponding with

with the *MERCURY* of the *Italians*, inventor of the *VENE*,
a fretted instrument supported by two large *gourds* and con-
fessedly the finest used in *Asia*.

A full discussion of so copious a subject would require a se-
parate dissertation; but here it will be sufficient to say, that
almost every allusion and every epithet in the Poem, as well
as the names, are selected from approved treatises, either ori-
ginally *Persian* or translated from the *Sanscrit*, which contain
as lively a display of genius, as human imagination ever ex-
hibited.

The last couplet alludes to the celebrated place of pilgrimage,
at the confluence of the *Gangá* and *Yamná*, which the *Seres-*
swaty, another sacred river, is supposed to join under ground.

THE HYMN.

SWEET grace of BREHMA's bed!
Thou, when thy glorious lord
Bade airy nothing breathe and bless his pow'r,
Satst with illumin'd head,
And, in sublime accord,
Sev'n sprightly notes, to hail th' auspicious hour,
Ledst from their secret bow'r:
They drank the air; they came
With many a sparkling glance,
And knit the mazy dance,
Like yon bright orbs, that gird the solar flame,
Now

Now parted, now combin'd,
Clear as thy speech and various as thy mind.

Young passions at the sound
In shadowy forms arose,
O'er hearts, yet uncreated, sure to reign ;
Joy, that o'erleaps all bound,
Grief, that in silence grows,
Hope, that with honey blends the cup of pain,
Pale Fear, and stern disdain,
Grim Wrath's avenging band,
Love, nurs'd in dimple smooth,
That ev'ry pang can soothe ;
But when soft Pity her meek trembling hand
Stretch'd, like a new-born girl,
Each sigh was musick, and each tear a pearl.

Thee her great parent owns
All-ruling Eloquence,
That, like full GANGA, pours her stream divine
Alarming states and thrones :
To fix the flying sense
Of words, thy daughters, by the varied line
(Stupendous art !) was Thine ;
Thine, with the pointed reed
To give primeval Truth

D

Th'

Th' unfading bloom of youth,
 And paint on deathless leaves high Virtue's meed :
 Fair Science, heav'n-born child,
 And playful Fancy on thy bosom smil'd.

Who bids the fretted *Vene*
 Start from his deep repose,
 And wakes to melody the quiv'ring frame ?
 What youth with godlike mien
 O'er his bright shoulder throws
 The verdant gourd, that swells with struggling flame ?
 NARED, immortal name !
 He, like his potent Sire,
 Creative spreads around
 The mighty world of sound,
 And calls from speaking wood ethereal fire ;
 While to th' accordant strings
 Of boundless heav'ns and heav'nly deeds he sings.

But look ! the jocund hours
 A lovelier scene display,
 Young HINDOL sportive in his golden swing
 High-canopied with flow'rs ;
 While *Rágný's* ever gay
 Toss the light cordage, and in cadence sing
 The sweet return of Spring :

Here

Here dark *Viráwer* stands ;
 There *Rámcarý* divine
 And fawn-eyed *Lelit* shine ;
 But stern *Dayśáśha* leads her warring bands,
 And flow in ebon clouds
Petmenjary her fading beauty shrouds.

Ah ! where has *DEIREC* veil'd
 His flame-encircled head ?
 Where flow his lays too sweet for mortal ears ?
 O lofs how long bewail'd !
 Is yellow *Cámód* fled ?
 And blythe *Cárnáty* vaunting o'er her peers ?
 Where stream *Caydára's* tears
 Intent on scenes above,
 A beauteous anchorite ?
 No more shall *Dayśa* bright
 With gentle numbers call her tardy love !
 Has *Netta*, martial maid,
 Lock'd in sad slumbers her sky-temper'd blade !

Once, when the vernal noon
 Blaz'd with resistless glare,
 The Sun's eye sparkled, and a God was born :
 He smil'd ; but vanish'd soon —
 Then groan'd the northern air ;

The clouds, in thunder mutt'ring fullen scorn,
 Delug'd the thirsty corn.
 But, earth-born artist, hold !
 If e'er thy foaring lyre
 To *Deipec's* notes aspire,
 Thy strings, thy bow'r, thy breast with rapture bold,
 Red lightning shall consume ;
 Nor can thy sweetest song avert the doom.

See sky-form'd MAYGH descend
 In fertilising rain,
 Whilst in his hand a falchion gleams unsheath'd !
 Soft nymphs his car attend,
 And raise the golden grain,
 Their tresses dank with dusky spikenard wreath'd :
 (A sweeter gale ne'er breath'd)
Tenca with laughing eyes,
 And *Gujry's* bloomy cheek,
Melár with dimple sleek,
 On whose fair front two musky crescents rise :
 While *Dayscár* his rich neck
 And mild *Bhopály* with fresh jasmin deck.

Is that the King of Dread
 With ashy musing face,
 From whose moon-silver'd locks fam'd GANGA
 springs ?

'Tis

'Tis BHAIKAN, whose gay bed
 Five blushing damsels grace,
 And rouse old Autumn with immortal strings,
 Till ev'ry forest rings ;
Bengály lotos-crown'd,
Vairáty like the morn,
Sindvy with looks of scorn,
 And *Bhairavy*, her brow with *Champa's* bound ;
 But *Medhumádba's* eyes
 Speak love, and from her breast pomegranates rise.

Sing loud, ye lucid spheres ;
 Ye gales, more briskly play,
 And wake with harmony the drooping meads :
 The cooler season cheers
 Each bird, that panting lay,
 And *SIRY* bland his dancing bevy leads
 Hymning celestial deeds :
Marvá with robes like fire,
Vasant whose hair perfumes
 With musk its rich-eyed plumes,
Asávery, whom list'ning asps admire,
Dhenáfry flow'r of glades,
 And *Málfry*, whom the branching *Amra* shades.

MALCAUS apart reclines
 Bedeck'd with heav'n-strung pearls,

Blue-mantled, wanton, drunk with youthful pride ;
 Nor with vain love repines,
 While softly-smiling girls
 Melt on his cheek or frolick by his side,
 And wintry winds deride ;
Shambhárvy leads along
Cocabb with kerchief rent,
 And *Gáúry* wine-besprent,
 Warm *Guncary*, and *Toda* sweet in song,
 Whom antelopes surround
 With smooth tall necks, and quaff the streaming
 sound.

Nor deem these nuptial joys
 With lovely fruit unblest :
 No ; from each God an equal race proceeds,
 From each eight blooming boys ;
 Who, their high birth confess'd,
 With infant lips gave breath to living reeds
 In valleys, groves, and meads :
 Mark how they bound and glance !
 Some climb the vocal trees,
 Some catch the sighing breeze,
 Some, like new stars, with twinkling sandals dance ;
 Some the young *Shamma* snare,
 Some warble wild, and some the burden bear.

These

These are thy wond'rous arts ;
 Queen of the flowing speech,
 Thence SERESWATY nam'd and VANY bright !
 Oh, joy of mortal hearts,
 Thy mystick wisdom teach ;
 Expand thy leaves, and, with ethereal light,
 Spangle the veil of night.
 If LEPIT please thee more,
 Or BRAHMY, awful name,
 Dread BRAHMY's aid we claim,
 And thirst, VACDEVY, for thy balmy lore
 Drawn from that rubied cave,
 Where meek-ey'd pilgrims hail the triple wave.





THE ENCHANTED FRUIT;
OR, THE HINDU WIFE.

An Antediluvian Tale.

WRITTEN IN THE PROVINCE OF BAHAR.

‘ **O** Lovely age, (a) by *Brahmens* fam’d,
‘ Pure *Setye Yug* (b) in *Sanscrit* nam’d!
‘ Delightful ! Not for cups of gold,
‘ Or wives a thousand centuries old ;
‘ Or men, degenerate now and small,
‘ Then *one and twenty Cubits* tall :
‘ Not that plump *cows* full udders bore,
‘ And bowls with *holy curd* (c) ran o’er ;

‘ Not

(a) A parody on the Ode in *Tasso’s Aminta*, beginning, *O bella età dell’ oro !*

(b) The *Golden Age* of the *Hindus*.

(c) Called *Jegbrat*, the food of *CRISHNA* in his infancy and youth.

• Not that, by Deities defended
 • *Fish, Boar, Snake, Lyon, (d)* heav'n-descended,
 • Learn'd *Pendits*, now grown sticks and clods,
 • Redde fast the *Nagry of the Gods (e)*
 • And laymen, faithful to *Narayn (f)*
 • Believ'd in *Brahmá's* mystick strain; *(g)*
 • Not that all Subjects spoke plain truth,
 • While *Rajas* cherish'd eld and youth,
 • No—yet delightful times! because
 • *Nature* then reign'd, and *Nature's Laws*;
 • When females of the softest kind
 • Were unaffected, unconfin'd;
 • And this grand rule from none was hidden; *(h)*
 • WHAT PLEASETH, HATH NO LAW FORBIDDEN.'

Thus, with a lyre in *India* strung,
Aminta's poet would have sung;
 And thus too, in a modest way,
 All virtuous males will sing or say:

But

(d) The four first *Avatars*, or *Incarnations* of the *Divine Spirit*.

(e) The *Sanscrit*, or *Sengscrit*, is written in letters so named.

(f) *Narayn* or *Narayan*, the *spirit of God*.

(g) The *Vayds*, or *Sacred Writings* of *Brahma*, called *Rig, Sam, and Yejar*: doubts have been raised concerning the authority of the *fourth*, or *At'berwen, Vayd*.

(h) "Se piace, ei lice." *Tasso*.

But swarthy' nymphs of *Hindustan*
 Look deeper than short-sighted man,
 And thus, in some poetick chime,
 Would speak with reason, as with rhyme :
 ' O lovelier age, by *Brahmens* fam'd,
 ' Gay *Dwápar Yug* (i) in *Sanscrit* nam'd !
 ' Delightful ! though impure with *brass*
 ' In many a green ill-scented mass ;
 ' Though husbands, but *sev'n* cubits high,
 ' Must in a *thousand summers* die ;
 ' Though, in the lives of dwindled men,
 ' *Ten* parts were Sin ; Religion *ten* ;
 ' Though *cows* would rarely fill the pail,
 ' But made th' expected cream-bowl fail ;
 ' Though lazy *Pendits* ill could read
 ' (No care of ours) their *Yejar Veid* :
 ' Though *Rajah's* look'd a little proud,
 ' And *Ranies* rather spoke too loud ;
 ' Though *Gods*, display'd to mortal view
 ' In mortal forms, were only *two* ;
 ' (Yet *CRISHNA*, (k) sweetest youth, was one,
 ' *Crishna*, whose cheeks outblaz'd the sun)
 ' Delightful, ne'ertheless ! because
 ' Not bound by vile unnatural laws,

Which

(i) The *Brazen Age*, or that in which Vice and Virtue were
 in equal proportion.

(k) The *Apollo of India*.

- Which curse this age from *Cáley* (l) nam'd,
- By some base woman-hater fram'd.
- Prepost'rous ! that one biped vain
- Should drag ten house-wives in his train,
- And stuff them in a gaudy cage,
- Slaves to weak lust or potent rage !
- Not such the *Dwápar Yug* ! oh then
- ONE BUXOM DAME MIGHT WED FIVE MEN."

TRUE History, in solemn terms,
 This Philosophick lore confirms ;
 For *India* once, as now cold *Tibet*, (m)
 A groupe unusual might exhibit,
 Of sev'ral husbands, free from strife,
 Link'd fairly to a single wife !
 Thus Botanists, with eyes acute
 To see prolifick dust minute,
 Taught by their learned northern *Brabmen* (n)
 To class by *pistil* and by *stamen*,
 Produce from nature's rich dominion
 Flow'rs *Polyandrian Monogynian*,

Where

(l) The *Earthen Age*, or that of *Caly* or *Impurity* : this verse alludes to *Cáley*, the *Hecate* of the *Indians*.

(m) See the accounts published in the *Philosophical Transactions* from the papers of Mr. *Bogle*.

(n) *Linnaeus*.

Where embryo blossoms, fruits, and leaves
Twenty prepare, and ONE receives.

BUT, lest my word should nought avail,
 Ye Fair, to no unholy tale
 Attend: (*o*) *Five thousand* years (*p*) ago,
 As annals in *Benares* show,
 When *Pánu* Chiefs with *Curus* fought, (*q*)
 And each the throne imperial sought,
 Five brothers of the regal line
 Blaz'd high with qualities divine.
 The first a prince without his peer,
 Just, pious, lib'ral *Yudhishteir*; (*r*)

Then

(*o*) The story is told by the Jesuit BOUCHET, in his Letter to HUET, Bishop of *Auranches*.

(*p*) A round number is chosen; but the *Calý Yug*, a little before which *Crishna* disappeared from this world, began *four thousand eight hundred and eighty-four* years ago, that is, according to our Chronologists, *seven hundred and forty-seven* before the flood; and, by the calculation of *M. Bailly*, but *four hundred and fifty-four* after the foundation of the *Indian Empire*.

(*q*) This war, which *Crishna* fomented in favour of the *Pánu Prince*, *Padhishtir*, supplied *Vyás* with the subject of his noble Epick Poem, *Mahábbárat*.

(*r*) This word is commonly pronounced with a strong accent on the last letter, but the preceding vowel is short in *Sanskrit*. The prince is called on the Coast *Dberme Ráj*, or Chief Magistrate.

Then *Erjun*, to the base a rod,
 An Hero favour'd by a God ; (s)
Bheima, like mountain-leopard strong,
 Unrival'd in th' embattled throng,
 Bold *Nacul*, fir'd by noble shame
 To emulate fraternal fame ;
 And *Sehdeo*, flush'd with manly grace,
 Bright virtue dawning in his face :
 To these a dame devoid of care,
 Blythe *Dropady*, the debonnair,
 Renown'd for beauty, and for wit,
 In wedlock's pleasing chain was knit. (t)

It fortun'd, at an idle hour,
 This five-mal'd single-femal'd flow'r
 One balmy morn of fruitful May
 Through vales and meadows took its way.
 A low-thatch'd mansion met their eye
 In trees umbrageous bosom'd high ;

Near

(s) The *Geita*, containing Instructions to *Erjun*, was composed by *Crisbna*, who peculiarly distinguished him.

(t) *Yudhishtir* and *Dropady*, called *Drobada* by *M. Sonnerat*, are deified on the Coast ; and their feast, of which that writer exhibits an engraving, is named the *Possession of Fire*, because she passed every year from one of her five husbands to another, after a solemn purification by that element. In the *Bháshá* language her name is written *DRAFTY*.

Near it (no fight, young maids, for you)
 A temple rose to *Mabadew*, (u)
 A thorny hedge and reedy gate
 Enclos'd the garden's homely state;
 Plain in its neatness: thither wend
 The princess and their lovely friend.
 Light-pinion'd gales, to charm the sense,
 Their odorif'rous breath dispense;
 From *Bela's* (w) pearl'd, or pointed, bloom,
 And *Málty* rich, they steal perfume:
 There honey-scented *Singarhár*,
 And *Juby*, like a rising star,
 Strong *Chempá*, darted by *Cámdew*,
 And *Mulsery* of paler hue,
Cayora, (x) which the *Ramies* wear
 In tangles of their silken hair,
 Round (y) *Bábul*-flower's, and *Gulachein*
 Dyed like the shell of Beauty's Queen,
 Sweet *Mindy* (z) press'd for crimson stains,
 And sacred *Tulsy*, (a) pride of plains,

With

(u) The Indian JUPITER.

(w) The varieties of *Bela*, and the three flowers next mentioned, are beautiful species of *Jasmin*.

(x) The Indian Spikenard.

(y) The *Mimosá*, or true *Atacia*, that produces the Arabian Gum.(z) Called *Alhbinna* by the Arabs.(a) Of the kind called *Ocymum*.

With *Séawty*, small unblushing rose,
 Their odours mix, their tints disclose,
 And, as a gemm'd tiara, bright,
 Paint the fresh branches with delight.

One tree above all others tower'd
 With shrubs and saplings close imbower'd,
 For ev'ry blooming child of Spring
 Paid homage to the verdant King :
 Aloft a solitary fruit,
 Full sixty cubits from the root,
 Kiss'd by the breeze, luxuriant hung,
 Soft chrysolite with em'ralsds strung.
 ' Try we, (said *Erjun* indiscreet),
 ' If yon proud fruit be sharp or sweet ;
 ' My shaft its parent stalk shall wound :
 ' Receive it, ere it reach the ground.'

Swift as his word, an arrow flew :
 The dropping prize besprent with dew
 The brothers, in contention gay,
 Catch, and on gather'd herbage lay.

That instant scarlet-lightnings flash,
 And *Jemna's* waves her borders lash,

Crishna

Criſhna from *Swerga's* (b) height deſcends,
 Obſervant of his mortal friends :
 Not ſuch, as in his earlieſt years,
 Among his wanton cowherd peers,
 In *Gocul* or *Brindáben's* (c) glades,
 He ſported with the dairy-maids ;
 Or, having pip'd and danc'd enough,
 Clos'd the brisk night with *blindman's buff* ; (d)
 (Liſt, antiquaries, and record
 This paſtime of the *Gopia's* Lord) (e)
 But radiant with etherial fire :
Nared alone could bards inſpire
 In lofty *Slokes* (f) his mien to trace,
 And unimaginable grace.
 With human voice, in human form,
 He mildly ſpake, and huſh'd the ſtorm :
 ' O mortals ever prone to ill !
 ' Too raſhly, *Erjun* prov'd his ſkill.
 ' Yon fruit a pious *Muny* (g) owns,
 ' Aſſiſtant of our heav'nly thrones.

' The

(b) The heaven of *Indra*, or the *Empyreum*.

(c) In the diſtrict of *Mat'hura*, not far from *Agra*.

(d) This is told in the *Bhagawat*.

(e) *GOPY NAT'N*, a title of *Criſhna*, correſponding with *Nymphagetes*, an epithet of *Neptune*.

(f) *Tetraſticks* without rhyme.

(g) An inſpired Writer : *twenty* are ſo called.

- ‘ The golden pulp, each month renew’d,
- ‘ Supplies him with ambrosial food.
- ‘ Should he the daring archer curse,
- ‘ Not *Mantra* (b) deep, nor magic verse,
- ‘ Your gorgeous palaces could save
- ‘ From flames, your embers, from the wave.’ (i)

The princes, whom th’ immod’rate blaze
 Forbids their sightless eyes to raise,
 With doubled hands his aid implore,
 And vow submission to his lore.

- ‘ One remedy, and simply one,
- ‘ Or take, said he, or be undone :
- ‘ Let each his crimes or faults confess,
- ‘ The greatest name, omit the less ;
- ‘ Your actions, words, e’en thoughts reveal ;
- ‘ No part must *Dropady* conceal :
- ‘ So shall the fruit, as each applies
- ‘ The faithful charm, *ten cubits* rise ;
- ‘ Till, if the dame be frank and true,
- ‘ It join the branch where late it grew.’

E

He

(b) Incantation.

(i) This will receive illustration from a passage in the *Ramayen*: ‘ Even he, who cannot be slain by the ponderous arms of
 ‘ *Indra*, nor by those of *Caly*, nor by the terrible *Checra*, (or
 ‘ *Discus*) of *Vishnu*, shall be destroyed, if a *Brahmen* execrate
 ‘ him, as if he were consumed by fire.’

He smil'd, and shed a transient gleam ;
Then vanish'd, like a morning-dream.

Now, long entranc'd each waking brother
Star'd with amazement on another,
Their consort's cheek forgot its glow,
And pearly tears began to flow ;
When *Yudistheir*, high-gifted man,
His plain confession thus began.

‘ Inconstant fortune’s wreathed smiles,
‘ *Duryádben’s* rage *Duryódhen’s* wiles,
‘ Fires rais’d for this devoted head,
‘ E’en poi·son for my brethren spread,
‘ My wand’rings through wild scenes of woe,
‘ And persecuted life, you know.
‘ Rude wassailers defil’d my halls,
‘ And riot shook my palace-walls,
‘ My treasures wasted. This and more
‘ With resignation calm I bore ;
‘ But, when the late-descending god
‘ Gave all I wish’d with soothing nod,
‘ When, by his counsel and his aid,
‘ Our banners danc’d, our clarions bray’d,
‘ (Be this my greatest crime confess’d)
‘ *Revenge* fate ruler in my breast :

- ‘ I panted for the tug of arms,
- ‘ For skirmish hot, for fierce alarms ;
- ‘ Then had my shaft *Duryódhen* rent,
- ‘ This heart had glów’d with sweet content.’

He ceas’d : the living gold upsprung,
And from the bank *ten* cubits hung.

- Embolden’d by this fair success,
Next *Erjun* hasten’d to confess :
- ‘ When I with *Aśwatthama* fought,
 - ‘ My noose the fell assassin caught ;
 - ‘ My spear transfix’d him to the ground :
 - ‘ His giant limbs firm cordage bound :
 - ‘ His holy thread extorted awe
 - ‘ Spar’d by religion and by law ;
 - ‘ But, when his murd’rous hands I view’d
 - ‘ In blameless kindred gore imbued,
 - ‘ Fury my boiling bosom sway’d,
 - ‘ And *Rage* unsheath’d my willing blade :
 - ‘ Then, had not *Criṣṇa*’s aim divine,
 - ‘ With gentle touch suspended mine,
 - ‘ This hand a *Brahmen* had destroy’d,
 - ‘ And vultures with his blood been cloy’d.’

The fruit, forgiving *Erjun*’s dart,
Ten cubits rose with eager start.

Flush'd with some tints of honest shame,
Bheima to his confession came :
 ' 'Twas at a feast for battle's won
 ' From *Dhriteráshtra's* guileful son,
 ' High on the board in vases pil'd
 ' All vegetable nature smil'd :
 ' Proud *Anaras* (*k*) his beauties told,
 ' His verdant crown and studs of gold,
 ' To *Dallim* (*l*), whose soft rubies laugh'd
 ' Bursting with juice, that gods have quaff'd :
 ' Ripe *Kellas* (*m*) here in heaps were seen,
 ' *Kellas*, the golden and the green,
 ' With *Ambas* (*n*) priz'd on distant coasts,
 ' Whose birth the fertile *Ganga* boasts :
 ' (Some gleam like silver, some outshine
 ' Wrought ingots from *Bespara's* mine)
 ' *Corindas* there, too sharp alone,
 ' With honey mix'd, impurpled shone ;
 ' *Talsans* (*o*) his liquid crystal spread
 ' Pluck'd from high *Tara's* tufted head ;
 ' Round *Jamas*, (*p*) delicate as fair,
 ' Like rose-water perfum'd the air ;

“Bright

(*k*) Ananas.

(*l*) Pomegranate.

(*m*) Plantains.

(*n*) Mangos.

(*o*) Palmyra-fruit.

(*p*) Rose-apples.

‘ Bright salvers high-rais’d *Comlas* (q) held
 ‘ Like topazes, which *Amit* (r) swell’d ;
 ‘ While some delicious *Attas* (s) bore,
 ‘ And *Catels* (t) warm, a sugar’d store ;
 ‘ Others with *Bela’s* grains were heap’d,
 ‘ And mild *Papayas* honey-steep’d ;
 ‘ Or sweet *Ajéirs* (u) the red and pale,
 ‘ Sweet to the taste and in the gale.
 ‘ Here mark’d we purest basons fraught
 ‘ With sacred cream and fam’d *Joghrát* ;
 ‘ Nor saw we not rich bowls contain
 ‘ The *Chawla’s* (w) light nutritious grain,
 ‘ Some virgin-like in native pride,
 ‘ And some with strong *Haldea* (x) dyed,
 ‘ Some tasteful to dull palates made
 ‘ If *Merich* (y) lend his fervent aid,
 ‘ Or *Langa* (z) shap’d like od’rous nails,
 ‘ Whose scent o’er groves of spice prevails,
 ‘ Or *Adda*, (a) breathing gentle heat,
 ‘ Or *Joutery* (b) both warm and sweet.

E 3

‘ *Supiary*

(q) Oranges.	(r) The Hindu Nectar.	
(s) Custard-apples.	(t) Jaik-fruit.	
(u) Guayavas.	(w) Rice.	(x) Tumerick.
(y) Indian Pepper.	(z) Cloves.	(a) Ginger.
(b) Mace.		

Supiary, (c) next, (in *Pána* (d) chew'd,
 ' And *Catba*, (e) with strong pow'rs endued,
 ' Mix'd with *Elachy's* (f) glowing feeds,
 ' Which some remoter climate breeds)
 ' Near *Jeifel* (g) fate, like *Jeifel* fram'd
 ' Though not for equal fragrance nam'd;
 ' Last, *Náryal* (b), whom all ranks esteem:
 ' Pour'd in full cups his dulcet stream:
 ' Long I survey'd the doubtful board
 ' With each high delicacy stor'd;

' Then freely gratified my soul,
 ' From many a dish, and many a bowl,
 ' 'Till health was lavish'd, as my time:
 ' *Intemp'rance* was my fatal crime.'

Uprose the fruit; and now *mid-way*
 Suspended shone like blazing day.

Nacal then spoke: (a blush o'erspread
 His cheeks, and conscious droop'd his head)
 ' Before *Duryódhen*, ruthless king,
 ' Taught his fierce darts in air to sing,

' With

(c) Areca-nut. (d) Betel-leaf. (e) What we call Japan-earth.
 (f) Cardamums. (g) Nutmeg. (b) Coccoanut.

' With bright-arm'd ranks, by *Criſhna* ſent,
 ' Elate from *Indrapreſt* (i) I went
 ' Through *Eastern* realms ; and vanquiſh'd all
 ' From rough *Almóra* to *Nipál*,
 ' Where ev'ry manſion, new or old,
 ' Flam'd with Barbarick gems and gold.
 ' Here ſhone with pride the regal ſtores
 ' On iv'ry roofs, and cedrine floors ;
 ' There diadems of price unknown
 ' Blaz'd with each all-attracting ſtone ;
 ' Firm diamonds, like fix'd honour true,
 ' Some pink, and ſome of yellow hue,
 ' Some black, yet not the leſs eſteem'd ;
 ' The reſt like tranquil *Jemna* gleam'd,
 ' When in her bed the *Gopia* lave
 ' Betray'd by the pellucid wave.
 ' Like raging fire the ruby glow'd,
 ' Or ſoft, but radiant, water ſhow'd ;
 ' Pure amethyſts, in richeſt ore
 ' Oft found, a purple veſture wore ;
 ' Sapphires, like yon etherial plain ;
 ' Em'rald's, like *Peipal* (k) freſh with rain ;
 ' Gay topazes, tranſlucent gold ;
 ' Pale chryſolites of ſofter mould ;

E 4

Fam'd

(i) DEHLY.

(k) A ſacred tree like an *Aspin*.

' Fam'd beryls, like the surge marine,
 ' Light-azure mix'd with modest green;
 ' Refracted ev'ry'varying dye
 ' Bright as yon bow, that girds the sky.
 ' Here opals, which all hues unite,
 ' Display'd their many tinctur'd light,
 ' With turcoises divinely blue,
 ' (Though doubts arise, where first they grew;
 ' Whether chaste elephantine bone
 ' By min'rals ting'd, or native stone)
 ' And pearls unblemish'd, such as deck
 ' *Bhavány's* (l) wrist or *Lecsbmy's* (m) neck.
 ' Each castle rais'd, each city storm'd,
 ' Vast loads of pillag'd wealth I form'd,
 ' Not for my coffers; though they bore,
 ' As you decreed, my lot and more.
 ' Too pleas'd the brilliant heap I stor'd,
 ' Too charming seem'd the guarded hoard:
 ' An odious vice this heart assail'd;
 ' Base *Av'rice* for a time prevail'd.'

Th' enchanted orb *ten* cubits flew.
 Strait as the shaft which *Erjun* drew.

Sehdio,

(l) The *Indian* VENUS.

(m) The *Indian* CERES.

Schdio, with youthful ardour bold,
 Thus penitent, his failings told :
 ' From clouds, by folly rais'd, these eyes
 ' Experience clear'd and made me wise ;
 ' For, when the crash of battle roar'd,
 ' When death rain'd blood from spear and sword,
 ' When, in the tempest of alarms,
 ' Horse roll'd on horse, arms clash'd with arms,
 ' Such acts I saw by others done,
 ' Such perils brav'd, such trophies won,
 ' That while my patriot bosom glow'd,
 ' Though some faint skill, some strength I show'd,
 ' And, no dull gazer on the field,
 ' This hero flew, that forc'd to yield,
 ' Yet, meek humility, to thee,
 ' When *Erjun* fought, low sank my knee :
 ' But, ere the din of war began,
 ' When black'ning cheeks just mark'd the man,
 ' Myself, invincible I deem'd,
 ' And great, without a rival, seem'd.
 ' Whene'er I fought the sportful plain,
 ' No youth of all the martial train
 ' With arm so strong, or eye so true
 ' The *Checra* (n) pointed circle threw ;

' None,

(n) A radiated metalline ring, used as a missile weapon.

‘ None, when the polish’d cane we bent,
 ‘ So far the light-wing’d arrow sent;
 ‘ None from the broad elastick reed,
 ‘ Like me, grave *Agnyastra* (o) speed,
 ‘ Or spread its flames with nicer art
 ‘ In many an unextinguish’d dart;
 ‘ Or, when in imitated fight
 ‘ We sported till departed light,
 ‘ None saw me to the ring advance
 ‘ With falchion keen or quiv’ring lance,
 ‘ Whose force my rooted seat could shake,
 ‘ Or on my steed impression make:
 ‘ No charioteer, no racer fleet
 ‘ O’ertook my wheels or rapid feet.
 ‘ Next, when the woody heights we fought,
 ‘ With madd’ning elephants I fought;
 ‘ In vain their high-priz’d tusks they gnash’d;
 ‘ Their trunked heads my *Geda* (p) mash’d.
 ‘ No buffalo, with phrensy strong,
 ‘ Could bear my clatt’ring thunder long:
 ‘ No pard or tiger, from the wood
 ‘ Reluctant brought, this arm withstood.
 ‘ *Pride* in my heart his mansion fix’d,
 ‘ And with pure drops black poison mix’d.’

Swift

(o) Fire-arms, or rockets, early known in *India*.

(p) A mace, or club.

Swift rose the fruit, exalted now
Ten cubits from his natal bough.

Fair *Dropady*, with soft delay,
Then spake : ' Heav'n's mandate I obey ;
' Though nought, essential to be known,
' Has heav'n to learn, or I to own.
' When scarce a damsel, scarce a child,
' In early bloom your handmaid smil'd,
' *Love of the World* her fancy mov'd,
' Vain pageantry her heart approv'd :
' Her form, she thought, and lovely mien,
' All must admire, when all had seen :
' A thirst of pleasure and of praise
' (With shame I speak) engross'd my days ;
' Nor were my night-thoughts, I confess,
' Free from solicitude for dress ;
' How best to bind my flowing hair
' With art, yet with an artless air,
' (My hair, like musk in scent and hue ;
' Oh ! blacker far and sweeter too)
' In what nice braid, or glossy curl
' To fix a diamond or a pearl,
' And where to smooth the love-spread toils
' With nard or jasmin's fragrant oils ;

How

- “ How to adjust the golden *Teic*, (*q*)
- “ And most adorn my forehead sleek;
- “ What *Condals* (*r*) should emblaze my ears,
- “ Like *Seita's* waves (*s*) or *Seita's* tears ; (*t*)
- “ How elegantly to dispose
- “ Bright circlets for my well form'd nose ;
- “ With strings of rubies how to deck,
- “ Or em'rald rows, my stately neck,
- “ While some that ebon tow'r embrac'd,
- “ Some pendent sought my slender waist;
- “ How next my purpled veil to chuse
- “ From filken stores of varied hues ;
- “ Which would attract the roving view,
- “ Pink, violet, purple, orange, blue ;
- “ The loveliest mantle to select,
- “ Or unembellish'd or bedeck'd ;
- “ And how my twisted scarf to place
- “ With most inimitable grace ;
- “ (Too thin its warp, too fine its woof,
- “ For eyes of males not beauty proof)

“ What

(*q*) Properly *Teica*, an ornament of gold, placed above the nose.

(*r*) Pendants.

(*s*) *SEITA CUND*, or the *Pool* of *Seitá*, the wife of *RAM*, is the name given to the wonderful spring at *Mengier*, with boiling water of exquisite clearness and purity.

(*t*) Her tears when she was made captive by the giant *Ráwan*.

' What skirts the mantle best would suit,
 ' Ornate with stars or tissued fruit,
 ' The flow'r-embroider'd or the plain
 ' With silver or the golden vein ;
 ' The *Chury* (*u*) bright, which gayly shows
 ' Fair objects, aptly to compose ;
 ' How each smooth arm and each soft wrist
 ' By richest *Cosets* (*w*) might be kiss'd ;
 ' While some, my taper ancles round,
 ' With sunny radiance ting'd the ground..
 ' O waste of many a precious hour !
 ' O *Vanity*, how vast thy pow'r !'

Cubits twice four th' ambrosia flew,
 Still from its branch disjoin'd by *two*.

Each husband now, with wild surprize,
 His compeers and his consort eyes ;
 When *Yudishteir* : ' Thy female breast
 ' Some faults, perfidious, hath suppress'd
 ' Oh ! give the close-lock'd secret room
 ' Unfold its bud, expand its bloom ;
 ' Left, sinking with our crumbled halls,
 ' We see red flames devour their walls.'

Abash'd,

(*u*) A small mirror worn in a ring.

(*w*) Bracelets.

Abash'd, yet with a decent pride,
 Firm *Dropady* the fact denied ;
 Till, through an arched alley green,
 The limit of that sacred scene,
 She saw the dreaded *Muny* go
 With steps majestically slow ;
 Then said : (a stifled sigh she stole,
 And show'd the conflict of her soul
 By broken speech and flutt'ring heart)

- One trifle more I must impart :
- A *Brahmen* learn'd, of pure intent
- And look demure, one morn you sent,
- With me, from *Sanscrit* old, to read.
- Each high *Purán*, (x) each holy *Void*.
- His thread, which *Brehmá's* lineage show'd,
- O'er his left shoulder graceful flow'd ;
- Of *Christna* and his nymphs he redde,
- How with nine maids the dance he led ;
- How they ador'd, and he repaid
- Their homage in the sylvan shade.
- While this gay tale my spirits cheer'd,
- So keen the *Pendit's* eyes appear'd,
- So sweet his voice — a blameless fire
- This bosom could not but inspire.

• Bright

(x) A mythological and historical poem.

Bright as a God he seem'd to stand :
 The rev'rend volume left his hand,
 When mine he press'd — With deep despair
 Brothers on brothers wildly stare :
 From *Erjun* flew a wrathful glance ;
 Tow'rd them they saw their dread advance ;
 Then, trembling, breathless, pale with fear,
 Hear, said the matron, calmly hear !
 By *Tulsy's* leaf the truth I speak —
 The *Brabmen* ONLY KISS'D MY CHEEK.

Strait its full height the wonder rose,
 Glad with its native branch to close.

Now to the walk approach'd the Sage
 Exulting in his verdant age :
 His hands, that touch'd his front, express'd
 Due rev'rence to each princely guest,
 Whom to his rural board he led
 In simple delicacy spread,
 With curds their palates to regale,
 And cream-cups from the *Gopia's* pail.

Could you, ye Fair, like this black wife,
 Restore us to primeval life,

And

And bid that apple, pluck'd for *Eve*
 By him, who might all wives deceive,
 Hang from its parent bough once more
 Divine and perfect, as before,
 Would you confess your little faults?
 { Great ones were never in your thoughts. }
 Would you the secret wish unfold,
 Or in your heart's full casket hold?
 Would you disclose your inmost mind,
 And speak plain truth to bless mankind?

‘What!’ said the Guardian of our realm,
 With waving crest and fiery helm,
 ‘What! are the fair, whose heav’nly smiles
 ‘Rain glory thro’ my cherish’d isles,
 ‘Are they less virtuous or less true
 ‘Than *Indian* dames of sooty hue?
 ‘No, by these arms. The cold surmise
 ‘And doubt injurious vainly rise.
 ‘Yet dares a bard, who better knows,
 ‘This point distrustfully propose;
 ‘Vain fabler now! though oft before
 ‘His harp has cheer’d my sounding shore.’

With brow austere the martial maid
 Spoke, and majestick trod the glade:

To that fell cave her course she held,
 Where *Scandal*, bane of mortals, dwell'd.
 Outstretch'd on filth the pest she found,
 Black fetid venom streaming round:
 A gloomy light just serv'd to show
 The darkness of the den below.
Britannia with resistless might
 Soon dragg'd him from his darling night:
 The snakes, that o'er his body curl'd,
 And flung his poison through the world,
 Confounded with the flash of day,
 Hiss'd horribly a hellish lay.
 His eyes with flames and blood suffus'd,
 Long to th' ethereal beam unus'd,
 Fierce in their gory sockets roll'd;
 And desperation made him bold;
 Pleas'd with the thought of human woes,
 On scaly dragon feet he rose.
 Thus, when *Asurs* with impious rage,
 Durst horrid war with *Dévta's* wage,
 And darted many a burning mass
 Ev'n on the brow of gemm'd *Cailás*,
 High o'er the rest, on serpents rear'd,
 The grisly king of *Deits* appear'd.

The nymph beheld the fiend advance,
 And couch'd her far-extending lance :
 Dire drops he threw ; th' infernal tide
 Her helm and silver hauberk dy'd :
 Her moonlike shield before her hung ;
 The monster struck, the monster stung :
 Her spear with many a griding wound
 Fast nail'd him to the groaning ground.
 The wretch, from juster vengeance free,
 Immortal born by heav'n's decree,
 With chains of adamant secur'd,
 Deep in cold gloom she left immur'd.

Now reign at will, victorious Fair,
 In *British*, or in *Indian*, air !
 Still with each envying flow'r adorn
 Your tresses radiant as the morn ;
 Still with each *Asiatick* dye
 Rich tints for your gay robes supply ;
 Still through the dance's labyrinth float,
 And swell the sweetly-lengthen'd note :
 Still, on proud steeds or glitt'ring cars,
 Rise on the course like beamy stars ;
 And, when charm'd circles round you close
 Of rhyming bards and smiling beaux,

Whilst

Whilst all with eager looks contend
 Their wit or worth to recommend,
 Still let your mild, yet piercing, eyes
 Impartially adjudge the prize.





THE
FATAL EFFECTS OF PRECIPITATION.

From the AYAR DANISH of ABULFAZEL.

A HERMIT, after long experience of the uncomfortableness of a solitary life, had a mind to become a husband, and consulted on the occasion a person well acquainted with that state.

His friend told him the resolution was judicious, there being many advantages resulting from matrimony. That it subdued unlawful desires, which are continually obtruding themselves upon the imagination in a state of celibacy: moreover, that justice requires us to perpetuate in our posterity those blessings which we have received from our ancestors; besides, that a virtuous woman is the ornament of a man's house, and the comfort of his life. But, says he, be careful in making your choice.

The hermit asked him, of what condition she should be? He replied, Take the daughter of a religious friendly man, whom you may make your confidant upon all occasions. But have nothing to say to three kinds of women. A widow, if she is always extolling her deceased husband; neither a woman whose relations have conferred favours upon you; nor one who, whenever she sees you, speaks in a faint tone, and affects a delicate languid air.

He thanked his friend for imparting so much of his experience in the ways of women; and begged he would farther instruct him in regard to what age was most eligible. His friend answering, said,—“ Make choice of a young girl, for the company of an old woman sickens and debilitates a man. The Sages say, there are the fairest prospects of happiness and safety with women from fourteen to twenty years of age: from twenty to thirty they are peaceable and quiet; from thirty to forty they covet children and wealth; from forty to fifty they are ambitious of fame, and are full of tricks and hypocrisy: but a wife turned of fifty, is the plague of a man's life, and the destruction of his reputation and fortune.” The hermit then made enquiry

quity as to her person. Says the friend, "the most valuable properties in a wife are virtue and good-nature, so that she who possesses not these qualities, though beautiful as an angel, will prove a curse for life. But a woman of a good disposition, be she ever so ugly, is an inestimable treasure."

To shorten the story — The hermit, after a long search, had the good fortune to marry a girl well connected, and of an amiable turn of mind.

He was then impatient to have children ; but seeing no appearance of his hopes being fulfilled, he incessantly prayed God to bestow upon him a son. At length his wife became pregnant. The hermit, filled with delight, was always talking about his son. One day, says he to his wife, I now hope we shall soon have a sweet beautiful boy, that I may give him a suitable name. I shall take infinite pleasure in labouring to furnish means for his education, and I will teach him so to tread in the paths of righteousness, that he shall become a guide to the faithful ; he shall marry some great man's daughter, whose children will make me a grandfather,

and I may become conspicuous, thro' the splendor of their actions.

The wife reproved him for letting his tongue run at this idle rate, and told him to have a care, lest he should be like the Derveish with his oil. He desired her to tell the story, which she did in the following manner.

STORY OF THE DERVEISH AND THE JAR OF OIL.

A Derveish inhabited a hut in the neighbourhood of a shopkeeper, whose bounty enabled him to live comfortably. Every day when the shopkeeper sold oil, he gave a small quantity to the Derveish, who expended part, and kept the rest in a jar.

One day finding the jar full of oil, he said to himself “ If there were ten maunds, I would sell
“ them for ten direms. With this money I
“ would buy five sheep; these five sheep would
“ breed every six months, and each bring me
“ two lambs every time, which in the course of
“ a year would amount to twenty; so that in
“ ten years I shall possess a flock: part of the
“ flock I will sell, and maintain myself with
the

“ the produce in a splendid manner. I will then
 “ demand in marriage the daughter of some
 “ grandee. In nine months, she will bring me
 “ a son. Him I will educate myself and instruct
 “ in every branch of science. Should he prove
 “ untractable, I will so belabour him with the
 “ stick that I now hold in my hand”—Whilst
 the Derveish was so totally lost in delusion,
 that he imagined his incorrigible unborn son to
 be really present, his stick struck with violence
 against the jar (which he had placed upon a shelf
 opposite to where he was sitting) dashed it in
 pieces, and the oil came pouring down upon him.

I have told this story, says the wife, to shew
 that we ought not to make idle premature calculations.

The story awakened the hermit from his reverie.

At length his wife was delivered of a fine boy. He returned thanks to God, and made grateful offerings. Day and night was he about the cradle; so that his whole time was spent in nursing.

One day the mother, upon going to the bath, committed the infant to the father's care, entreating him not to stir from the cradle till she came back.

The

The wife was hardly departed, before the king who then reigned sent for the husband. Since it was impossible to delay obeying the royal summons, he went to court, after having entrusted the child to the care of a favorite mongoose, who had been bred up in the family. No sooner was he out of sight, than a large snake made its appearance, and was crawling towards the cradle. When the mongoose saw the child's life in danger, he instantly seized the snake by the back of the neck and destroyed it. Soon after, when the hermit returned from court, the mongoose who had been wallowing in the snake's blood, conscious of the good he had done, ran out to meet his master. The man seeing the mongoose stained with blood, imagined he had killed the child, and without making any further reflection or enquiry, struck the poor little faithful animal such a blow with his stick, that he instantly expired. When he came into the house, and saw the child safe, and the snake dead by the side of the cradle, he smote his breast for grief, accusing himself of rashness and ingratitude towards the mongoose. Whilst he was uttering these woeful lamentations, in comes his wife, who having learnt the cause of his distress, blames him for his want
of

of reflection. He confesses his indiscretion, but begs her not to add reproaches to his distress, as reproof could now avail nothing ; “ True (says she) advice can be of no service in the present instance : but I want to rouse your mind to reflection ; that you may reap instruction from your misfortunes. Shame and repentance are the sure consequences of precipitation and want of reflection, which is well exemplified in the story of the king and the hawk.”

STORY OF THE KING AND THE HAWK.

“ I have heard that a king of Persia had a favorite hawk. Being one day on a hunting party with his hawk upon his hand, a deer started up before him ; he let the hawk fly, and followed it with great eagerness, till at length the deer was taken. The courtiers were all left behind in the chase. The king being thirsty, rode about in quest of water, till having reached the foot of a mountain, he discovered some trickling down in drops from the rock. He took a little cup out of his quiver, and held it to catch the water. Just when the cup was filled, and he was going to drink, the hawk shook his pinions, and

and overset the cup. The king was vexed at the accident, and again applied the cup to the hole in the rock. When the cup was replenished, and he was lifting it to his mouth, the hawk clapped his wings, and threw it down, at which the king was so enraged, that he flung the bird with such force against the ground that he expired.

“ At this time the table-decker came up. He took a napkin out of his budget, wiped the cup, and was going to give the king some water to drink. The king said he had a great inclination to taste the pure water that distilled through the rock, but not having patience to wait for its being collected by drops, he ordered the table-decker to go to the top of the mountain and fill the cup at the fountain head.

“ The table-decker having reached the top of the mountain, saw a large dragon lying dead at the spring, and his poisonous foam mixing with the water fell in drops through the rock. He descended, related the fact to the king, and presented him with a cup of cold water out of his flaggon.

“ When the king lifted the cup to his lips, the tears gushed from his eyes. He then related
to

to the table-decker the adventure of the hawk, made many reflections upon the destructive consequences of precipitancy and thoughtlessness, and during the remainder of his life, the arrow of regret was continually rankling in his breast."

The husband, thus instructed by the good counsel of his wife, ever after guarded himself against those indiscretions to which he had before been addicted.





M U J N O O N;
OR, THE DISTRACTED LOVER.

A Tale, in Imitation of Jouini.

BY CAPTAIN WILLIAM KIRKPATRICK.

Inscribed to Mrs. RICHARD SULLIVAN.

TURNING one morning the eastern corner of the grand street which leads to the Mosque of Rusheed *, my attention was on a sudden engaged by a youth whom I beheld in an attitude expressive at once of the most poignant grief, and the most earnest devotion.

His hands were clasped together, and raised before his breast, which panted as if agitated by some violent emotion of the soul. The strained sinews and swollen muscles of his extended arms, which were discernable through a muslin vest of
most

* The scene of this story is laid in Baghdad.

most delicate texture, indicated their union to be eager, if not convulsive. His head, which was negligently covered by a loose but beautifully embroidered turban, inclined so far backward as to occasion a suffusion of blood over his woe-fraught countenance, that contributed greatly to heighten its expression. His eyes seemed immovably fixed on the over-hanging firmament; his lips had a quick, but quivering motion: his left leg, the knee of which was considerably projected, supported with difficulty his tottering frame. It shook tremblingly, and threatened to sink beneath its unequal weight, no part of which was borne by his right leg, that being stretched behind him to its utmost length, and the point of his raised foot scarcely touching the ground.

To prevent his fall, I caught him in my arms ere he was aware of my approach.

The suddenness of the action overpowering his already flitting senses, he fainted: upon which, spreading my upper robe on the earth, I laid him gently down, and seated myself at his head. After I had chafed his temples some time, he began to breathe, and gradually recovered. At first his large black eyes spoke a soul labouring
with

with resentment ; but presently their fierceness subsided into a settled languor. It was not till now I perceived that his visage was thin and his body emaciated ; his swollen features and furcharged veins having, while the paroxysm of agony continued, produced a different, but illusive appearance.

A deep-heaved sigh, accompanied by an attempt to pronounce the name of Allah, which, however, died away on his lips ere he had quite articulated the first syllable, I considered as my cue for addressing the healing words of comfort to his wounded mind.

“ God is merciful as mighty,” said I, in a soothing tone ; “ nor abandons even the sinner who putteth his trust in him.”

“ More sinned against than sinning,” faintly returned the youth—his head drooping upon his breast, and his pallid lips ceasing to move.

I again supported him. His sufferings wrung my heart, and the tears of sympathy for a moment obscured my sight.

Seeing me affected, he seemed to summon all the power of speech to his aid, while his glistening eyes declared his grateful pleasure.

“ Holy

“ Holy Shaikh—beloved of God and his Prophet—generous old man! may the decline of your life be happy.”

“ It cannot be so,” replied I, with an air manifesting my deep concern at his condition, “ unless you enable me, by declaring the source of your misfortunes, to apply a remedy to them.”

“ They are irremediable,” returned the youth, heaving a sigh from his heart, which, at the instant, I had almost imagined to have issued from my own.

“ My son,” said I, in gentle accent, “ It were not fit that grief should lead you to impiety or despair.”

“ But it will lead me to my grave,” interrupted the youth, with a solemn look and steady tone.

Discovering from the manner in which he delivered these last words, that the progress of his distemper was not to be checked by the application of moral or religious reasoning, I determined to try what effect the language of nature and of sympathy would produce.

“ Alas,” said I, “ how is it to be lamented that so sensible and so valuable a heart should

G

“ be

“ be pierced by the malignant shaft of fortune !
 “ Surely, the calamity must be of an uncommon complexion whose cure is limited to the
 “ grave.”

“ Such is that under which I sink,” rejoined the youth, with a sigh deeper than the former. Here making a motion to rise, I assisted him in the attempt, and requested his permission to attend him home.

“ You are not prepared to accompany me,” he returned, with a mysterious look.

“ Prayer cannot,” I replied, “ be more efficacious or acceptable to God, than a chearful discharge of the offices of humanity.—I was going to the Mosque ; but instead of proceeding thither, I will, if you forbid not, conduct you to your habitation.”

With the same mysterious look, the amiable, woe-consumed youth rejoined—“ Our God forbids it.” Then taking the other side of the street, he pursued his way : but turning after he had gone a few paces, and seeing me still standing where he had left me, he waved his hand, intimating by that motion (which he performed with an inexpressible grace) a desire that I would not follow or observe him.

I obeyed,

I obeyed, and proceeded to the holy Mosque of Rusheed ; ruminating, as I went along, on the distress of the unhappy youth, in whose behalf I offered up to Allah and his Prophet my most fervent and sincere prayers.

The next morning I recognized this child of wretchedness in the very same spot, notwithstanding both his attitude and appearance were considerably changed.

On his head he wore a close cap of the finest linen of Damascus ; the edge of which terminating above his ears, was richly and curiously embroidered. His vest, made of the costliest stuff, hung loosely upon him ; from his neck was suspended a string of the choicest flowers of the season, which reached below his breast. His drawers were of the rarest and most valuable silk of Cairo ; and his shoes were of cloth of gold. In his right hand he held an apple, blooming as the cheek of a Circassian damsel, to which ever and anon he would smell. His eyes sparkled ; his countenance shone bright ; he tripped along like a playful fawn ; and he waved his head with such a feminine, yet interesting grace, as almost inclined me to imagine that I had mistaken his sex.

“ Praised be God,” said I, to myself, “ my prayers have not been ineffectual.”

But, alas ! I was deceived——

Making up to this son of calamity, I saluted him with an air expressive at once of curiosity and joy.—I felicitated him on the happy change in his appearance. “ The worm of sorrow,” said I, shall no longer prey on the heart of my youthful friend.”

He dropped his arms ; he hung down his head : he presently raised it again : he folded his arms over his breast : for a moment he viewed me steadfastly : he appeared confused : he looked behind him, but in the same instant turned again towards me : again his head dropped on his bosom.

I was affected to a degree I had never till now experienced. I could scarce find utterance for a single word of condolence.

“ Alas,” said I, with difficulty, “ on the first view of you just now, I indulged the pleasing belief that you were happier than when I last saw you.”

He observed me eagerly, with a mixture of anxiety and surprise. I thought he did not recollect

collect me ; and reminded him of our meeting the preceding day.

He smiled—bowed—and plucking a daffodil from his garland, presented it to me with an air of affection, blended with respect.

Methought I discovered in this action the signs of hopeless or disappointed love. I asked him whence he had got that beautiful flower ; but with no other view than to engage him in discourse.

“ I plucked it,” said he, “ in spite of the
 “ vigilance of the jealous gardener. Ah, cruel
 “ gardener ! you have bound your flower-garden
 “ with a hedge of thorny bushes, with the
 “ wounds of which I am covered. See—look at
 “ my heart—does it not bleed in a thousand
 “ places ?—I received all these wounds in struggling
 “ amidst the briars which surround the
 “ garden that my soul delighteth in. Like the
 “ nightingale, I am fond of the rose ; nor is
 “ that sweetest flower of Irem* averse to my
 “ tender love. But the merciless gardener denies
 “ me admittance. He once was indulgent
 “ to my innocent passion : but a stranger came,

G 3

“ saw

* A fabulous garden or bower celebrated by the oriental writers.

“ saw my favourite rose, and, being enamoured
 “ with it, has offered a high price for it in jew-
 “ els and in gold. The mercenary gardener is
 “ allured by the pecuniary bait : Oh base—oh
 “ sordid gardener ! Had I the wealth of Kar-
 “ ron †, it should be thine. But I would not
 “ buy of thee my darling rose : Ah ! that were
 “ to insult the empress of my heart. The riches
 “ of the world would weigh light as a feather
 “ placed in the scale with the charms of my be-
 “ loved. I will go seek the nightingale in the
 “ solitary grove, and I will be his companion
 “ in mourning and affliction, for we both sink
 “ under the oppression of the same ruthless ty-
 “ rant.”

In this wild, rambling manner, did the un-
 happy youth disclose to me the source of his deep
 distress.—My cheeks were bedewed with tears :
 I felt myself strongly interested in his fate ; and
 though I despaired of being able to relieve him,
 yet I resolved to leave nothing unattempted to
 that end.

With this view, I ardently entreated him to
 tell me whether my intercession with the garden-
 er of whom he complained would be too late,
 were

† Supposed to be the Korah of scripture.

were I immediately to solicit him in his behalf?
 “ I possess,” said I, “ some authority, and con-
 “ siderable influence in this city ; they shall both
 “ be employed in their greatest extent to obtain
 “ for you the object of your desire. Say, then,
 “ dear youth, who are you, and how is the un-
 “ feeling, the unjust wretch named, who, after
 “ encouraging, has not scrupled to reject, the
 “ pure and lawful passion with which you are in-
 “ spired ?”

With a despondent look, he replied — “ Hea-
 “ ven reward you, oh generous stranger, for your
 “ benevolent intentions in my favour ; and,
 “ with heaven, oh pardon any indecorum I may
 “ have been guilty of towards you : I fear I may
 “ have acted, or spoken, with an extravagance
 “ bordering on insanity ; for, alas ! so poignant
 “ is my sorrow, so heavy the load of misery which
 “ presses upon my soul — that no ordinary mode
 “ of lamentation is suited to my feelings — no
 “ rational or coherent language equal to their
 “ expression.”

“ To a person,” I returned, “ possessing the
 “ least sensibility, the apology you have offered
 “ must be unnecessary. It has distressed, not
 “ satisfied me — A bleeding heart not uncom-

“ monly occasions a disordered head ; and any
 “ extravagance of deportment, any irregularity
 “ of manners, proceeding from so uncontrollable
 “ a cause can never offend either the austerity of
 “ religion, or the severity of morals.— Tell
 “ me, then, I again conjure you, unhappy youth,
 “ tell me —” ——— “ Alas ! noble-minded and
 “ generous Sir,” interrupted he, “ ’twere use-
 “ less to inform you what I am, or who the au-
 “ thor of my misery is. I am a wretch whose
 “ sufferings will admit of no alleviation — whose
 “ disorder is incurable—whose grief must spee-
 “ dily terminate his existence. No influence —
 “ no power can restore to me what I have irre-
 “ coverably lost. I have lost, oh ye monarchs
 “ of the earth ! a jewel far richer than any that
 “ adorns your crowns. I would not exchange
 “ even the despair that consumes me, for the
 “ empire of Jum *. How light and contemp-
 “ tible is the pleasure derived from dominion,
 “ compared to the agonizing grief of a favoured,
 “ though successful, lover. My mistress still
 “ approves of my passion, though force and ty-
 “ ranny have constrained her inclination. Her
 “ heart is mine, though her person is my rival’s.
 “ Ah !

* An ancient king of Persia.

“ Ah ! what have I said ? Just heaven, can it
 “ be so, and wilt thou not avenge my wrongs ?
 “ My wrongs cry aloud for vengeance. I will
 “ arm this hand with death : I will array myself
 “ in terror, and I will make the joy of my ene-
 “ mies close with the life of the injured and mi-
 “ serable Mujnoon *.”

Pronouncing these last words with vehemence,
 he passed on regardless of my entreaty that he
 would stop. His eyes seemed inflamed with rage,
 and every feature was marked with the violent
 agitation of his soul. I should in vain have en-
 deavoured to overtake him. He moved like one
 of the fleet coursers of Arabia, and was in a mo-
 ment invisible.

I now remembered to have heard of the thwart-
 ed loves of Mujnoon and Zenaib †. Tâmai ‡,
 the father of the damsel, had long encouraged
 their mutual attachment : but a lord of the Ca-
 liph's court named Aghyar §, being captivated
 with

* Mujnoon signifies — the Distracted. This, as well as
 the former speech of Mujnoon, are imitations of the Persian
 Ode.

† Zenaib may be rendered — the Beautiful.

‡ Tâmai signifies — the Covetous, or Ambitious.

§ Aghyar means a Rival.

with the charms of Zenaib, demanded her in marriage. The ambitious father, proud of the alliance of a noble of the first degree, had not hesitated to yield his consent. He had not scrupled to violate the sacred engagement by which he had agreed to the union of the lovers. Vain were the tears and entreaties of the beauteous Zenaib: fruitless were the complaints, and as fruitless the threats, of the wretched Mujnoon. Ineffectual attempts had been made by some of the relations of the unhappy youth to obtain the interposition of the Caliph in his behalf. But every avenue to the royal favour had been industriously closed by the friends of Aghyar, whose influence was extensive, and his interest powerful. The hour was now arrived that had been fixed for the celebration of the inauspicious nuptials of the ungenerous Aghyar, and the lovely, but ill-fated, Zenaib. Not a ray of hope remained to illumine the gloomy, despairing soul of the unfortunate Mujnoon. Alas! how much to be pitied! how little to be relieved!

The following morning I again encountered this child of woe in the same spot. He held in his right hand the same apple I had seen the preceding day: it was then blooming and fragrant;
but

but it was now faded and dry. From his neck was suspended the same garland of variegated flowers : it was then fresh, and delightful to the eye ; but was now withered and offensive. He was attended by a young slave, in whose countenance was expressed the deepest affliction. A tear stood in either of his eyes, while he earnestly besought his drooping master to return home. “ I am “ going thither, Mukbool ;” replied Mujnoon, in a faint and broken accent ; at the same time languidly raising his head. Observing me, he eagerly added — “ Yes, oh holy and aged friend ! “ — Yes — I am going home.”

“ Where, dear unhappy youth,” I interrupted, “ where lieth your home ?” — Raising, with difficulty, his right hand, he pointed with the fore-finger of it to the firmament. With his hand, he raised his eyes. “ That,” said he, in a faltering tone, “ is the home whither I am “ repairing. Thence did I come : thither shall “ I presently return.” His head fell again upon his bosom. The tears, which till now had stood in the eyes of Mukbool, no longer kept their place. They bedewed his cheeks, and were followed by a ceaseless stream.

Never

Never did I before experience such anguish of soul. I knew not in what terms to address the unfortunate youth. A moral or religious strain would have been absurdity and impertinence; grief and pity were not to be adequately expressed by language. I mingled my tears with those of the tender-hearted Mukbool, and, with him, was silent in my sorrow.

The knees of Mujnoon sinking beneath him, the faithful Mukbool attempted to support his beloved master. But his assistance was in vain. Mujnoon fell to the ground: He fell—never more to rise.

With him fell the faded garland, and the withered apple—striking emblems of his hopeless condition!

Resting on our knees at each side of him, Mukbool and I together supported him in a sitting posture. The honest slave thanked me for my aid, by a look that needed no comment.

The eyes of the hopeless Mujnoon were now become fixed: a cold dew had overspread his ample forehead: his pulse were imperceptible: the hand of death was visibly upon him.

“Mukbool,” said the ill-fated youth, in a low and distinct voice, “my sufferings are at
“an

“an end.” Turning to me, he added, with a look of woe that made an impression on my mind never to be effaced, “Reverend father—pray for the soul of the unfortunate Mujnoon: and, ah! pray too for the lasting felicity of my adorable Zenaib.” He had scarcely pronounced the last syllable of his mistress’s name, when his soul took its flight in a sigh that issued from the bottom of his heart.

“Inexorable Tâmai,” exclaimed the susceptible Mukbool, in a gust of passion and affection.

“Cruel and ungenerous Aghyar,” cried I, in the same bitterness of grief and indignation.

“Dear, amiable, and much-wronged youth,” murmured the tender Mukbool, his tears and sighs choaking his voice.

“Hapless—inconsolable Zenaib,” added I, bathing the cheeks of her cold, pale lover, with the drops which trickled from my eyes.

Mukbool procuring a bier, the corps was conveyed to the late habitation of his master. The friends of the deceased assembling, his remains were conducted to, and deposited in, the vault of the family, with the ceremonies ordained by our holy law.

The

The beauteous Zenaib, learning the fate of her beloved Mujnoon, survived him only two days. Her nuptials with the base-minded Aghyar had been celebrated; but her persevering affliction had barred all approach to her person.

The fordid Tâmai shortly followed his daughter, the disappointment of his selfish and ambitious views breaking his heart.

The Story of Zenaib and Mujnoon, reaching the ears of the Caliph, the cruelty and injustice of Aghyar was punished by a sentence of perpetual disgrace, under which he found life insupportable. He died — lamented by none.





A STORY FROM THE GULISTAN
OF SADI.

HAVING become weary of the company of my friends at Damascus, I retired into the desert of Jerusalem, and associated with the brutes; till I was taken prisoner by the Franks, and consigned to a pit in Tripoly, to dig clay with some Jews. But one of the principal men of Aleppo, with whom I had formerly been intimate, happening to pass that way, recollected me; asked me how I came there; and in what manner I spent my time? I answered:

S T R O P H E.

"I fled into the mountains and deserts to avoid mankind;

"Seeing, that on God alone reliance can be placed.

"Conjecture, then, what must now be my situation,

"Forced to associate with wretches, worse than men!"

DISTICH.

D I S T I C H.

“ To have our feet bound with chains, in company with our friends,

“ Is preferable to being in a garden with strangers.”

He took compassion on my condition : redeemed me for ten dinars from the Franks ; and took me with him to Aleppo. He had a daughter whom he gave me in marriage, with a hundred dinars for her dower. When some time had elapsed she discovered her disposition, which was ill-natured, quarrelsome, obstinate, and abusive ; so that she destroyed my happiness, in the manner as has been said.

V E R S E.

A bad woman, in the house of a good man,
Is his Hell in this world.

Take care how you connect yourself with a bad
woman.

Defend us, O Lord, from this fiery trial !

Once she reproached me, saying, “ Art not
“ thou him whom my father redeemed from captivity among the Franks for ten dinars ? ” I
answered,

answered, " Yes, he ransomed me for ten, and
" put me into your hands for a hundred."

V E R S E.

I have heard that a great man delivered a lamb
from the claws of a wolf,
And the night following applied a knife to his
throat.

The expiring lamb complained, crying,
You delivered me from the claws of a wolf;
But I have seen you at length act the part of that
very wolf towards me.





A TALE FROM THE BAHARISTAN
OF JAMI.

ONE night the great Mosque in Egypt took fire, and was burnt down. The Mussulmen suspecting the Christians had done it, set fire to their houses in retaliation.

The Sultan of Egypt seized those who had burnt the houses of the Christians, and having collected them together in one place, ordered that as many tickets should be written as there were offenders. Upon some were written that they should be put to death ; upon others that they should have a hand cut off ; and upon others that they should be whipped, And those lots being cast among them, each suffered according to his respective chance. A lot which inflicted death, fell upon one who said, “ It is not on
“ my own account that I am afraid to suffer
“ death ; but I have a mother who, excepting
“ me, has no one to support and protect her.”
By the side of him stood another, whose ticket
ordered

ordered him only a whipping, and he exchanged
lots with him saying, "I have no mother ;"—
and he suffered death in place of the other, who
received the whipping.

V E R S E.

Any one may be liberal with silver and gold ;
But excellent is that man who can be bountiful
with his life;
Who when he knows that his friend can be be-
nefited by his death,
Freely sacrifices his life to his service.





AN ACCOUNT OF EMBASSIES AND LETTERS
THAT PASSED BETWEEN THE EMPEROR
OF CHINA AND SULTAN SHAHROKH, SON
OF AMIR TIMUR.

*Extracted from the Malta us Sadein of Abdur
Rezak, and translated by*

WILLIAM CHAMBERS, ESQ.

THE TRANSLATOR'S PREFACE.

THE ensuing Extracts are made from a work which is not entirely unknown in Europe. M. D'Herbelot makes particular mention of it under the article *Schabrokh*, and expresses a hope of seeing it one day translated by M. Galland; but no such translation has ever appeared.

The following account, taken from the Habib us Sier of Khondemir, shows in what degree of esteem the Author and his work have been held in Asia.

Kamal

“ Kamal ud Din Abdul Rezak was a son of
 “ Jelal ud Din Ishak of Samarcand, and was
 “ born at Herat on the 12th of Shaban 816
 “ or (6th November, A. D. 1413). His father
 “ Ishak resided at the court of Sultan Shahrokh,
 “ in quality of Kazy and Imam, and was some-
 “ times consulted on points of law, and desired
 “ to read *learned* * treatises in his Majesty’s pre-
 “ sence. Abdur Rezak, after his father’s death,
 “ in the year 841 (A. D. 1437), wrote a com-
 “ ment on Azd ud Din Yahia’s Treatise of *Arabic*
 “ prepositions and pronouns, and dedicated it to
 “ Sultan Shahrokh ; on occasion of which he had
 “ the honour to kiss his Majesty’s hand. In the
 “ latter part of that prince’s reign, he went as
 “ his ambassador to the King of Bijanagur (Vi-
 “ siapore), and experienced various extraordi-
 “ nary incidents and vicissitudes on that journey ;
 “ but at length returned to Khorasan in safety.
 “ After the death of Sultan Shahrokh, he was
 “ successively admitted to the presence of Mirza
 “ Abdul Latif, Mirza Abdullah, and Mirza
 “ Abul Kasim ; and in the first Jumad of 877

H 3

“ or

* The words in Italics in this passage, and in the follow-
 ing Extracts, are such as are implied but not expressed in the
 Original.

“ or October 1472), under the reign of Sultan
 “ Abu Said, he was appointed Superintendent
 “ of the Khankah of Mirza Shahrokh, where he
 “ continued to the time of his death, which hap-
 “ pened in the latter Jumad of the year 877 (an-
 “ swering to part of July and August 1482).

“ Among the excellent productions of his pen
 “ is that useful work, the *Matla us Sadein*,
 “ which is in every one's hand, and is univer-
 “ sally known, where he has given a general his-
 “ tory of events from the time of Sultan Abu
 “ Said Bahadur Khan, down to the assassination
 “ of Mirza Sultan Abu Saïd Gurkân.”

Abu Said Bahadur Khan was the ninth in suc-
 cession from Chengez Khan, of those that reign-
 ed over Persia at large. His death happened in
 the year of the Hidjerah 736, or A. D. 1335;
 and Mirza Sultan Abu Saïd Gurkân was killed
 in the Hidjerah year 873, or A. D. 1468: so
 that this history takes in a period of more than
 130 solar years, of which the last fifty were in
 the life-time of the author. And as his father
 held an eminent station at court before him, it
 is plain he had the best means of information
 respecting events for several years preceding;
 which gives sufficient weight to what he says on
 the

the subject of these embassies. This testimony is also confirmed by that of a cotemporary writer, *Sherf ud Din Aly Yezdy*, who, in his *Supplement to the Zaffer-Namah* *, mentions most of these embassies, and gives us all the letters, except the first from the Emperor of China, which, as it assumes a stile of superiority that could not be agreeable to Shahrokh Mirza, Sherf ud Din, who wrote his book under the auspices of that Prince, and dedicated it to him, might have his reasons for omitting.

But, apart from the authenticity of the history, the letters themselves seem to have strong marks of being genuine, both in the matter they contain, and in the stile in which they are written. Of the first every one may form his opinion; the latter must be submitted to the judgment of those who peruse them in the original language. They will perceive, that while those from Sultan Shahrokh are penned with that purity and propriety of diction, which might be expected from a Persian monarch, those from the Emperor of China are expressed in such quaint and awkward terms, as might be supposed to

H 4

come

* A work of which Mons. de la Croix translated a part, but not the Supplement.

come from a Mogul interpreter translating each word of a Chinese letter at the peril of his life. But the simplicity and unaffected brevity of the Chinese original, seems to have been such as could not suffer any material injury from a fervile translation, and much of the national character is visible in these productions.

It may be proper to mention here, who the two monarchs were that carried on this correspondence.

Sultan Shahrokh, or, as he is commonly called by the historians, Shahrokh Mirza, was the fourth son of the famous Timur, and youngest of the two that survived him. At the time of his father's death, which happened on the 17th Shaban 807 (or 17th February 1405), he was at Herat, the capital of Khorasan; to the government of which he had been appointed nine years before. Finding, on that event, that the people of that extensive province were strongly attached to him, he was solemnly inaugurated, and founded a new kingdom at that city in the succeeding month. Before two years were expired, he added the rich province of Mazinderan to that of Khorasan; and in two years more the impolitic conduct of his nephew, Khalil Sultan,

put

put him in peaceable possession of the capital city of Samarcand, and all the countries north of the Oxus that were then subject to it. Within the same period he also extended his empire southward on the side of Sistan, or Sijistan, of which he took the principal strong holds in person; and this was the expedition from which he was just returned when the first embassy arrived. In 816 of the Hidjerah (or A. D. 1413), he added Farfistan to his former acquisitions; and in the Hidjerah year 819 (or A. D. 1416), he possessed himself of Kerman. His only opponents after that were, Kara Yufuf, the Turkuman, and his sons, the last of whom he vanquished in a pitched battle on the plains of Salafs, in Azerbaijan (Aderbaitzan), in 832 (A. D. 1428); which event left him the undisturbed possession of an empire, composed of the following extensive territories;—Khorâfân, the center of his dominions; Maverunnaher and Turkiistan, north of the Oxus; Balkh and Badakshân, to the north-east; Zabulistân to the south-east; Siftân, Kermân, and Farfistân to the south; and Irâk, Mazenderân and Azerbaijân to the west. All which he continued to govern with great reputation till his death, which

happened

happened in the month of Zilhidjah 850 (or February 1447), after he had lived 71, and reigned 43 lunar years.

The Chinese Emperor, who in these Extracts calls himself Day-ming, was the third prince of the dynasty of *Ming*, and ascended the throne in the year 1403, five years before the first of these embassies. It was the founder of this dynasty, the father of this prince, that drove the Tartars of the race of Chengêz Khân entirely out of China, after which he kept his court at Nanking, where he first established himself; but the above Emperor, his son, removed it back to Pe-king, in the seventh year of his reign. He is said to have been generous, and an encourager of learning; but was dreaded on account of some cruelties with which he began his reign. He died A. D. 1426, after he had governed China 23 years.

AN ACCOUNT OF EMBASSIES, LETTERS, &c.

From the Annals of the Hidjerah Year 811, (commencing 26th May, A. D. 1408.)

WHEN the King (i. e. Shahrokh Mirza), returned from his expedition to Seistan, ambassadors, who had been sent by the Emperor of China to condole with him *on the death of his father*, arrived with a variety of presents, and represented what they had to say on the part of their monarch. The King, after shewing them many favours and civilities, gave them their dismissal.

From the Annals of the Hidjerah Year, 815, (commencing 12th May, A. D. 1412).

About this time ambassadors from Day-ming Khan, Emperor of Chîn and Mâchin, and all those countries, arrived *at Herat*. His Majesty (i. e. *Shahrokh Mirza*) issued orders on this occasion, that the city and the bazars should be decorated, and that the merchants should adorn their shops with all possible art and elegance. The Lords of the court also went out to meet them,

them, to signify that they regarded their coming as an auspicious event, and conducted them into the city with the utmost honour and ceremony. It was a time of rejoicing, like the day of youth, and of gaiety as on a night of nuptial festivity. His Majesty ordered the royal gardens to be bedecked like the gardens of Paradise, and sent his martial and lion-like yefâvals to assign every one his proper mansion. After which his Majesty himself, irradiated with a splendor like the sun, ascended his throne as that glorious luminary when in the zenith of his course, and bestowed upon the chief of his lords, and on the ambassadors, the happiness of kissing his hand. The latter, after offering him their presents, delivered their message. The purport of what they said on that occasion, and the letter they brought from the Emperor of China, was as follows :

LETTER FROM THE EMPEROR OF CHINA.

“ The great Emperor, Day-ming, sends this letter to the country of Samarcand to Shahrokh Bahâdur.

“ As we consider that the most high God has created all things that are in heaven and earth,

to

to the end that all his creatures may be happy, and that it is in consequence of his sovereign decree, that we are become Lord of the face of the earth, we therefore endeavour to exercise rule in obedience to his commands ; and for this reason we make no partial distinctions between those that are near, and those that are afar off, but regard them all with an eye of equal benevolence.

“ We have heard, before this, that thou art a wise and an excellent man, highly distinguished above others, that thou art obedient to the commands of the most high God, that thou art a father to thy people and thy troops, and art good and beneficent towards all ; which has given us much satisfaction. But it was with singular pleasure we observed, that when we sent an ambassador with Kimkhâs, and Torkos, and a dress, thou didst pay all due honour to our command, and didst make a proper display of the favour thou hadst received, insomuch that small and great rejoiced at it. Thou didst also forthwith dispatch an ambassador to do us homage, and to present us the rarities, horses, and choice manufactures of that country. So that with the strictest regard to truth we can declare, that we have deemed thee worthy of praise and of distinction.

“ The

“ The government of the Meguls was some time ago extinct, but thy father Timur Fûmâ was obedient to the commands of the most high God, and did homage to our great Emperor Tây Zûy, nor did he omit to send ambassadors with presents. He (*the emperor*) for this reason granted protection to the men of that country, and enriched them all. We have now seen that thou art a worthy follower of thy father, in his noble spirit, and in his measures; we have therefore sent Duji-chûn-bayazkasay, and Hararâ Sûchû, and Dan-ching Sadasûn Kunchi, with congratulations, and a dress, and Kimkhâs, and Torgos, &c. that the truth may be known. We shall hereafter send persons whose office it will be to go and return successively, in order to keep open a free communication, that merchants may traffick and carry on their business to their wish.

“ Khalil Sultan is thy brother's son; it is necessary that thou treat him with kindness, in consideration of his rights as being the son of so near a relation. We trust that thou wilt pay attention to our sincerity and to our advice in these matters. This is what we make known to thee!”

Another

Another letter was sent with the presents, and contained a particular account of them ; besides one calculated to serve as a pass, which was to remain with the ambassadors. Each was written in the Persian language and character, as well as in the Turkish language with the Mogul character, and likewise in the language and character of China.

His Majesty attended to the letter, and apprehended its meaning with his usual penetration ; and after he had understood the objects of the embassy, gave his assent to them all, and then gave orders that the lords should entertain the ambassadors.

When the affairs of the Chinese Ambassadors were settled, they had an audience of leave, and set out on their return. Sheikh Mohammed Baksby accompanied them as Envoy on the part of his Majesty, and as the Emperor of China had not yet assented to the Mussulman Faith, nor regulated his conduct by the law of the Koran, his Majesty, from motives of friendship, sent him a letter of good advice in Arabic and Persian, conceiving, that perhaps the Emperor might be prevailed upon to embrace the faith.

THE ARABIC LETTER.

IN THE NAME OF THE MOST MERCIFUL GOD.

There is no God but God, and Mohammed is his Apostle.

Mohammed, the Apostle of God, hath said,
 “ As long as ever there shall remain a people of
 “ mine that are steady in keeping the command-
 “ ments of God, the man that persecutes them
 “ shall not prosper, nor shall their enemy pre-
 “ vail against them, until the day of judgment.”

When the most high God proposed to create Adam and his race, he said, “ I have been a
 “ treasure concealed, but I chuse now to be
 “ known. I therefore create human creatures,
 “ that I may be known.” It is then evident from hence, that the wisdom of the *Supreme Being*, whose power is glorious, and whose word is sublime, in the creation of the human species, was this, That the knowledge of him and of the true faith might shine forth and be propagated. For this purpose also he sent his Apostle to direct men in the way, and teach them the true religion, that it might be exalted above all others, notwithstanding the opposition of the Associaters;
 and

and that the law and the commandments, and the rites concerning clean and unclean might be known. And he granted us the sublime and miraculous Korân to silence the unbelievers, and cut short their tongues when they dispute and oppose the truth; and it will remain by his sovereign favour and far extending grace unto the last day.

He hath also established by his power in every age and period puissant sovereigns, and masters of numerous armies, in all parts of the world from east to west, to administer justice and exercise clemency, and to spread over the nations the wings of security and peace; to direct them to obey the obvious commands of God, and to avoid the evils and excesses which he has forbidden; to raise high among them the standards of the glorious law, and to take away heathenism and infidelity from the midst of them, by promoting the belief of the unity.

The Most High God, therefore, constrains us, by his past mercies and present bounties, to labour for the establishment of the rules of his righteous and indispensable law; and commands us, under a sense of thankfulness to him, to administer justice and mercy to our subjects in all

cases, agreeably to the prophetic code and the precepts of Mustafâ. He requires us also to found mosques and colleges, alms-houses, and places of worship, in all parts of our dominions, that the study of the sciences and of the laws, and the moral practice which is the result of those studies, may not be discontinued.

Seeing then that the permanence of temporal prosperity, and of dominion in this lower world, depends on an adherence to truth and goodness, and on the extirpation of heathenism and infidelity from the earth, with a view to future retribution, I cherish the hope that your Majesty and the nobles of your realm, will unite with us in these matters, and will join us in establishing the institutions of the sacred law. I trust also that your Majesty will continue to send hither ambassadors, and express messengers, and will strengthen the foundations of affection and friendship, by keeping open a free communication between the two empires ; that travellers and merchants may pass to and fro unmolested, our subjects in all our cities may be refreshed with the fruits of this commerce, and that means of support may abound among all ranks of people.

Peace be to him that follows the right path, for God is ever gracious to those that serve him !

THE

THE PERSIAN LETTER.

To the Emperor Dâ-y-ming, the Sultan Shah-rokh sends boundless peace !

The Most High God, having, in the depth of his wisdom, and in the perfection of his power, created Adam, was pleased *in succeeding times*, to make of his sons prophets and apostles, whom he sent among men to summon them to obey the truth. To some of those prophets also, as to Abraham, Moses, David, and Mohammed, he gave *particular* books, and taught *each of them* a law commanding the people of the time in which they lived, to obey that law, and to remain in the faith of each respectively. All these Apostles of God, called upon men to embrace the religion of the unity, and the worship of the true God, and forbade the adoration of the sun, moon, and stars, of kings and idols ; and though each of them had a special *and distinct* dispensation, they were nevertheless all agreed in the doctrine of the unity of the Supreme Being. At length, when the apostleship and prophetic office devolved on our Apostle Mohammed Mustafâ, (on whom be mercy and peace from God), the

other systems were abolished, and he became the apostle and prophet of the latter time. It behoves all the world, therefore, lords, kings, and viziers, rich and poor, small and great, to embrace this religion, and forsake the systems and persuasions of past ages. This is the true and the right faith, and this is Islamism.

Some years before the present period, Chengêz Khân sallied forth, and sent his sons into different countries and kingdoms. He sent Jojy Khan into the parts about Sarây, Krim (*or Crimea*), and the Deshte Kafchâk, where some of the Kings *his successors*, such as Uzbek, and Jani Khân, and Urus Khân professed the Musulman faith, and regulated their conduct by the law of Mohammed. Hulâku Khân was appointed to preside over the cities of Khorasân, and Irâk, and the parts adjacent, and some of his sons who succeeded to the government of those countries, having admitted the light of the Mohammedan faith into their hearts, became in like manner professors of Islamism, and were so happy as to be converted to it before they died. Among these were the King Gazan, so remarkable for the sincerity of his character, Aljây-tu-Sultan also, and the fortunate monarch Abu-faîd Bahâdur,

hâdur, till at length the sovereignty devolved on my father Amîr Tîmur (whose dust I venerate*). He throughout his empire made the religion of Mohammed the standard of all his measures, so that in the times of his government the professors of Islamism were in the most prosperous condition. And now that by the goodness and favour of divine providence, the kingdoms of Khorasân, Irâk, and Maverrunnaher are come into my possession, I govern according to the dictates of the holy law of the prophet, and its positive and negative precepts; and the Yergu and institutions of Chengêz Khân are abolished.

As then it is sure and certain that salvation and deliverance in eternity, and sovereignty and prosperity in the world, are the effect of faith and Islamism, and the favour of the Most High, it is our duty to conduct ourselves with justice and equity towards our subjects; and I have hope that by the goodness and favour of God your majesty also will in those countries make the law of Mohammed, the Apostle of God, the rule of your administration, and thereby strengthen the cause of Islamism. That this world's few days of sovereignty may in the end

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be

* Literally, " May h's grave be perfumed."

be exchanged for an eternal kingdom, and the old adage be verified, "May thy latter end be better than thy beginning."

Ambassadors from those parts have lately arrived here, have delivered us your Majesty's presents, and brought us news of your welfare and of the flourishing state of your dominions. The affection and friendship which subsisted between our respective fathers, is revived by this circumstance, as indeed it is proverbial that, "the mutual friendship of fathers creates a relationship between their sons." In return we have dispatched Mohammed Bakshy as our ambassador from hence, to acquaint your Majesty with our welfare. And we are persuaded that henceforward a free communication will be maintained between the two countries, that merchants may pass and repass in security, which, at the same time that it contributes to the prosperity of kingdoms, is what raises the character of princes both in a political and in a religious view. May the grace of charity, and the practice of the duties of amity, ever accompany those who profess to walk in the right path. FINIS.

From

From the Annals of the Hidjerah year 820 (commencing 17th February A. D. 1417).

Day-ming Khan, Emperor of China, having again sent ambassadors to his Majesty, they arrived in the month of Rabîa ul Avvul (May 1417); the chief of them were Bîbâchîn, and Tûba-chîn, and Jât-bâchîn, who came attended by three hundred horse, and brought with them an abundance of rarities and presents, such as Shonkârs, Damasks, Kimkhâ-stuffs, vessels of China-ware, &c. They also brought royal presents for each of the Princes and the Agas. With them came a letter, the contents of which consisted generally of an enumeration of past favours and civilities, and of expressions of confidence in the future continuance of his Majesty's friendship. The points more particularly insisted on, were, that both parties should strive to remove all constraint arising from distance of place, and a diversity of manners, and to open wide the doors of agreement and union, that the subjects and merchants of both kingdoms, might enjoy a free and unrestrained intercourse with each other, and the roads be kept open and unmolested. Moreover, as, on occasion of the first embassy from China, the Amir Seyyid Ahmed Terkhân had

sent the Emperor a white horse, that animal had, it seems, proved particularly agreeable to him, and he now sent that Lord a number of things in return, together with a picture of the horse drawn by Chinese painters, with a groom on each side holding his bridle. The ambassadors were handsomely entertained, and at length, as on former occasions, received their dismissal, when the King sent Ardashêr Tavâchy back with them to China.

From the Annals of the Hidjerab year 822 (commencing 27th January 1419),

In the annals of the year 820 it was mentioned that Dâi-ming Khân, Emperor of China, sent ambassadors *that year* to the Court of his Majesty at his capital of Herât, who dispatched Ardashêr Tavâchy with them *when they went back to China*. Ardashêr at this time returned from thence, and gave his Majesty an account of that country, and of the approach of a new embassy. About the end of Ramzân (October 1419), the ambassadors Bîmâ-chîn, and Jân-mâchîn arrived at Herât, and presented to the King the presents and rarities they had brought, and a letter from the Emperor of China, a copy of which is here subjoined,

subjoined, written in their manner, which is this: they write the name of their monarch on the first line, and begin the others at some distance below, and when, in the course of the letter, they come to the name of God, they leave off and begin a new line with that, and they follow the same method in writing the name of a sovereign prince. The letter, therefore, which was sent on the present occasion is here inserted, having been copied word for word *from the original* in the manner above described.

AN EXACT COPY OF THE LETTER FROM
CHINA.

The great Emperor Dâ-y-ming sends this letter to——

——Sultan Shahrokh. We conceive that——

——The Most High has made you knowing and wise, and perfect, that the kingdom of the Islamites may be well governed, and it is owing to this that the men of that kingdom are become prosperous.

Your Majesty is of an enlightened mind, skilful, accomplished, and judicious, and superior to all the Islamites,—you honour and obey the commands of——

——The

~~—~~The Most High, and you reverence the things that relate to him, which is the way to enjoy his protection.

We, on a former occasion, sent Amîr Sey-rây-Lîda with others as our ambassadors, who arrived at—

~~—~~Your Majesty's Court, and you were pleased to receive them with much honour and ceremony, which Lîda and the rest represented to us, so that it has all been made clear and manifest, and fully known to us. Your ambassadors Bêg Bûkâ and the others also arrived here with Lîda and the rest, on their return, and delivered at this court all the presents of tigers, Arabian horses, lynxes, and other things which you sent to us. We view'd them all. You have on this occasion display'd the sincerity of your affection, and we are exceedingly sensible of your *kindness*. The western country, which is the seat of Islamism, has from old time *been famous for producing* wise and good men, but it is probable that none have been superior to—

~~—~~Your Majesty. Well may we afford protection and encouragement to the men of that country, for we deem it consonant to the will of
heaven

heaven that we should do so. Indeed, how should not——

——The Most High be well pleased with those men who practise mutual affection, where one heart reflects the sentiments of another, as mirror opposed to mirror, and that, though at a distance! In the eye of friendship, generosity and civility are precious above all things, but even in these also there is somewhat more particularly so. We now send Uchang-kû and others in company with your ambassadors Bêg-bûkâ and the rest, who will deliver to——

——Your Majesty our presents, consisting of seven Sûngkûrs, each of which we have flown with our own hands, and Kimkhâs, &c. Though Sûngkûrs are not produced in this our empire of China, they are constantly brought us as rarities from the sea coasts; so that we have always enow, but in that country of yours *it seems* they are scarce. We have sent you choice ones, such as might be deemed worthy the great soul of——

——Your Majesty. In themselves, to be sure, they are of little value, but as they are tokens of our affection we trust they will be acceptable to——

——Your

——Your Majesty. Henceforth, it is requisite, that the sincerity of our friendship be increased, and that ambassadors and merchants be always passing and repassing *between us* without interruption, to the end that our subjects may all live in plenty, ease, and security. *We may then assuredly hope that——*

——The Most High will make us experience more of his goodness and mercy.

This is what we have thought proper to write to you.

Each time that letters *from the Emperor of China* were thus brought to his Majesty, there were three ; and each was written in three different sorts of character : *that is to say*, first in the vulgar character in which we now write, and in the Persian language ; secondly in the Mogul character, which is that of the Yegûrs, and in the Turkish language ; and thirdly, in the Chinese character and language : but the purport was exactly the same in all. There was another, which contained a particular account of the things sent, whether living creatures or other rarities, and was written in like manner
in.

in these three languages, and characters. And there was likewise a letter to answer the purpose of a pass, which was written like the rest in these three languages and characters. The dates of months and years inserted in each were those of the Emperor's reign.



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A SHORT ACCOUNT OF THE MARRATTA
STATE.

*Written in Persian by a Munshy, who accompanied
Colonel Upton on his Embassy to Poonah.*

TRANSLATED BY

WILLIAM CHAMBERS, ESQ.

Chief Justice of the Supreme Court of Judicature, at Fort
William, in Bengal.

THE first person that appears to have signa-
lized himself at the head of this state was Sevâ,
or Sevajee, the son of Sambhâ, who was a de-
scendant of the Rajah Ranâce of Oodeipoor. He
maintained a long war with Aurengzebe, who
having, with great difficulty, overcome him, and
seized his person, carried him with him to Dehly,
and there had him closely confined; but Seva-
jee, by procuring the intercession of one of the
Begums, who was of the Oodeipoor family,
found means, after some time, to have the seve-
rity

rity of his confinement relaxed, and then, having watched his opportunity, made his escape in the dress of a Sanassée fakeer, and travelled undetected in a large company of that profession into the province of Bengal. His escape being known, orders were issued throughout all parts of the kingdom to apprehend him; and a nazerbauz, or emissary, having introduced himself into this body of fakeers with that view, actually discovered Sevajee among them; but instead of keeping his own counsel, called out, with an air of triumph, "I am sure Sevajee is amongst you." Ere the Nâzim of Bengal, however, could be apprized of the discovery, and issue the warrants for his arrest, Sevâ took care to move off in the night, and reached the territories of the Decan in safety. There by his vackeels, whom he still contrived to maintain at the court of Tânah Shah, he made himself known to that prince, was sent for by him immediately, and loaded with civilities and compliments: this was in the day-time, and Sevajee retired to his lodging. But at night, when Tânah Shah sent for him again, Sevajee returned him for answer, "That in all Hindostân he had seen three special blockheads:—

"First, Aurengzebe, that with so much labour
and

“ and pains had secured his person, and could
 “ not keep him when he had him ; Secondly,
 “ The emissary in Bengal who discovered him,
 “ and yet failed in apprehending him ; and,
 “ Thirdly, The Shah himself, into whose pre-
 “ sence, Sevâ observed, his own feet had carried
 “ him that morning, and yet he had not the sense
 “ to secure him ; and now,” continued he,
 “ think not that a bird that has flown out of the
 “ cage will be so easily caught again, or that I
 “ too am a fool to fall into the snare you have
 “ laid for me.” He fled from Heiderabad the
 same moment, and made his way good to Sattâ-
 rah, where he collected his scattered forces,
 prepared himself for war, and set on foot the
 same disturbances in the empire *that had cost Au-
 rengzebe so much to suppress before.* It is said, that
 when he left Heiderabad, he had nothing of va-
 lue about him but a ring, worth about two rupees
 and a half ; and that having sold it, he conti-
 nued to live upon the amount till he reached Sat-
 târah, where he entered on the possession of a
 kingdom. Aurengzebe was now obliged to march
 into the Decan a second time ; and, after long
 wars and much stratagem, he at length got Sevâ
 into his power again : but Aurengzebe was then

K

become

become old and infirm, and the Begum, who was the patroness of Sevajee, interceded for him with such success, that she not only procured him pardon for all his past offences, but got him reinstated in his kingdom, with a firmaun to collect the chouth on the Decan, and other provinces over which he should prevail. This firmaun of Aurengzebe the Marrattas say they are still possessed of, and that the chouth allowed them in it is at the rate of ten per cent. on the revenue.

When Rajah Sevâ died, his son, Rajah Sahoo succeeded him in his kingdom, and enlarged it by considerable conquests. The declining state of the empire during the reign of Mohammed Shah, gave him an opportunity of levying the chouth on several provinces; and the extraordinary aggrandizement of his power has rendered his name famous to this day. When he grew old, he summoned before him all his principal chiefs and generals, in order to ascertain their abilities and prowess; for among his own relations he saw none that he thought worthy to succeed him in the full exercise of that power which he possessed. Amidst all those, therefore, that came before him on this occasion, the person that appeared most eminent in worth and dignity

was

was Baujee Row, a Bramin, and native of the province of Gokun. On being questioned by Rajah Sahoo concerning the power and influence he possessed in the realm, Baujee Row* told him, that he had 25,000 horse then actually ready for the field, and could raise as many more in a very short space of time. Rajah Sahoo, therefore, selected him from among the rest, invested him with the office and title of PAISHWAH, or Leader of all the Marratta Chiefs, and granted him an allowance of ten per cent. on all the Maratta revenue, as well as ten per cent. on all the chouth that should be collected, for his own private expences, besides what he was to receive for the pay of the troops, &c. in token of which elevation he girt him round with a golden sash, and ordered all the other generals to be obedient to his orders and authority.

The Marrattas, then, consider Rajah Sahoo as having been a sharer with the Emperor of Dehly in the whole kingdom of Hindostân, and therefore of imperial dignity. The Paishwah they

K 2

consider

* The writer seems here to have mistaken the name of the son for that of the father. The person here described must have been Biffonauth Bâlaujee, whose eldest son was called Baujee Row, as indeed is mentioned by this writer himself in the sequel.

consider as a viceroy, or regent, with unlimited powers, and the ministers of the Paishwah as the viziers, or prime minister of other kingdoms.

At present Ram Rajah is a prisoner at large in the fort of Sattârah. He is descended from the brother of Rajah Sahoo, and the Marratta chiefs account him the proper master of the Kishgah, without which no Paishwah can be appointed; and his name is also inserted in the Paishwah's seal.

Baujee Row and Chemnaujee Appah were the sons of Biffonauth *. Chemnaujee Appah had one son, whose name was Sadashevah; but he has been *more commonly* called Bhaw Sahab. He was killed in the battle with the Abdaulees, but his wife still lives: her name is Pârabatty Bâee, and she has a great share in the politics of the Paishwah's court.

Baujee Row had three sons, viz. Baulaujee Pundet, vulgarly called Nannah, Ragonauth Row, and Shams hair Behaudur *, who was born of Mussammah Mastauy.

Baulaujee

* This is plainly the Biffonauth Baulaujee mentioned in the preceding note, and confirms what is there observed.

* He was also called Jannobah.

Baulaujee Pundet had three sons: Bisswâs Row, the eldest, was killed in the battle with the Abdaulees; the second was Maudheverow, who governed as Paishwah for twelve years, and died. He was an excellent chief. The third was Narrâyen Row, who was assassinated by means of the intrigues of Ragonauth Row, and by the hands of Sheikh Yusuf Gardia, Somair Sing, &c. Mandheverow, the son of Narrâyen Row, a child of two years, is now on the Musnud as Paishwah.





ACCOUNT OF THE ASSASSINATION OF NARRÂ-
 YEN ROW, AND THE FIRST RISE OF
 THE DISTURBANCES BETWEEN RAGO-
 NAUTH ROW AND HIS OPPONENTS.

MAUDHEVEROW, the elder brother of Narrâyen Row, governed as Paishwah twelve years, and by his amiable conduct gave universal satisfaction to those under his authority. Even his uncle Ragonauth Row he took care to sooth and pacify, though at the same time he kept him a kind of prisoner at large in the castle *. But Narrâyen Row, who was then only nineteen years old, had no sooner been seated on the Musnud, than he ordered Ragonauth Row into strict confinement †, spoke of him privately in insulting

* By the castle he means the palace of the Paishwah at Poonah.

† His confinement in Narrâyen Row's time was, if any thing, more easy, which indeed may be presumed from his negotiations with the murderers of that prince; for if it had been *strict*, in the sense here intended, such people could not have found means to concert these measures with him.

ing and injurious terms, and used all means to mortify and humble him.—Ragonauth Row, no longer able to bear such treatment, concerted measures with Somair Sing Jematdar and Yusuf Khan Gardie, men not of the Maratta nation, and who had been raised and patronised by former Paishwahs. As there had hitherto been no instance of treasons or conspiracies in the Maratta state, the palace of the Paishwah was not at all secured, either by watchmen, guards, or any force. Somair Sing and Yusuf Khan, therefore, with their respective corps, entered the castle on pretence of coming to demand their pay*, and surrounded the palace of Narrâyen Row; after which, entering the house, they came to the apartment where Ragonauth Row† and the young prince were together, and immediately prepared themselves to assassinate the latter. Narrâyen Row, *seeing the situation he was in*, threw himself in tears at the feet of his uncle,

K 4

crying

* On pretence of going to roll-calling. Somair Sing and Khereg Sing were two officers that had the charge of the palace itself.

† Ragonauth Row was in the palace, but in an apartment of his own; and Narrâyen Row, on the alarm, run thither to him.

crying out, in the most affecting manner, “ I
 “ seek no greatness; I want no government :
 “ you are my father’s brother, and I your bro-
 “ ther’s son; grant me but my life, and be
 “ yourself Paishwah.” Upon this Ragonauth
 Row apparently said a great deal to forbid them ;
 but they *, not crediting *the sincerity of his com-
 mands, proceeded to their work*, and killed Nar-
 râyen Row. They afterwards beset Ragonauth
 Row for two days in the castle for the four Lacks
 of Rupees he had engaged to give them ; but at
 length Moorobah Pher Nevees†, a man of
 great distinction at Poonah, and the son of the
 secretary of the civil department, paid them two
 Lacks in ready money, out of his own private
 purse, and having settled the mode of payment
 of the rest, delivered Ragonauth Row from this
 dilemma. There was then a general meeting of
 the Marratta chiefs, to appoint a successor to
 Narrâyen

* Tulaujee, a khidmatdar of Narrâyen Row, was the person that killed him.

† Pher, or Phed Nevees, is the Chief Secretary of the Civil Department. The word *Phed* is a Marratta word signifying a Derbar, or Cutchery, the place where all the business of the civil department is transacted ; and *Nevees* is a Persian word signifying *Secretary*.

Narrâyen Row ; and as there was no one left of the family of Baulajee Row, except Ragonauth Row, they found themselves under a necessity, without farther consideration, of placing him upon the Musnud. Some time after this he assembled all his forces, and marched to make war on the Navaub Nizam Aly Khan. Sakharam Bauboo and Baulaujee Pundet took leave of him on the march, and returned to the city of Poonah to carry on the affairs of government, while the other chiefs accompanied Ragonauth Row on his expedition. At the expiration of eight months, Gangaw Bauee, the widow of Narrâyen Row, who was pregnant at the time of her husband's death, was delivered of a son. Upon this event*, Sâkharam Bauboo (who had formerly served Ragonauth Row as his dewan, and is a subtle old politician), Baulajee Pher Nevees, and others, amounting in all to twelve of the principal men in the government, consulted together ; and
 having

* The writer is here mistaken in the order of events. Gangaw Bauee was not delivered till after the revolution, though, being in the third month of her pregnancy, they secured her, and took Ram Rajah out of his confinement at Sattârah, to serve as a state-engine, till her delivery should afford them another.

having taken her and her child, Maudheverow, into the fort of Poorendher, which is nine coss * distant from Poonah, with a sufficient stock of necessaries, they there secured themselves. The fortress of Poorendher is seated on a rock two miles high, and is exceedingly strong. The names of these twelve chiefs, who are famous for the appellation of the Twelve Brothers, are as follow :

1. Sakharam Bauboo.
2. Baulaujee Pundet, vulg. Nanâh Pher Nevees.
3. Moorobah Pher Nevees, first cousin to Baulaujee Pundet.
4. Trimbec Mâmâh, called so because he was mamoo, or uncle, by the mother's side, of Bhaw Sahab, alias Sadashevah Row, alias Sudabah.
5. Saubaujee Bhonsalah, son of Raghôjee Bhonsalah.
6. Meer Moosah Khan †, dewan to the Navab Nizam Aly Khan.
7. Harree Pundet Phadkiah (from Phadkay, a family name).
8. Vauman Row, the brother of Gowpawl Row.

9 Malhar

* It is eleven coss distant from Poonah.

† Called also Rukkun ud Dowlah.

9. Malhar Row Râstah, *of the cast of the Shroffs**; he was uncle of Narrâyen Row by the mother's side.

10. Bhow Row Prittee Nidhee, chief pridhaun, or vizier.

11. Nauroo Appah, the Soubahdar of the city of Poonah and its dependencies.

12. Nauroo Baubjee †, who has the superintendence of all the forts.

These chiefs, after consulting together, agreed in opinion, that Ragonauth Row, in the murder of his nephew, had been guilty of such an act of treachery as had not its equal in all the Marratta history; and that as there was a son of Narrâyen Row surviving ‡, he alone had the proper title to

* This is a mistake: he is a Bramin.

† He has the superintendence of three or four forts.—The Marrattas have hundreds of forts in their possession, which were never placed under the inspection of one officer. He is also called Nâroo Pundet.

‡ Here the writer has been misinformed; for this son was not born when they plotted the revolution. They consulted the astrologers, and were assured by them that Gangaw Bauee would have a son; and their dependence on that promise was so firm, that they proceeded as they would have done if a son had actually been born.

to the Paishwahship. This point once settled, they wrote letters to the chiefs that had accompanied Ragonauth Row on his expedition ; and this measure had such an effect, that most of them withdrew from him by degrees, a part retiring to their own governments, and the rest joining the standard of the son of Narrâyen Row. Ragonauth Row, on seeing the ruin that hung over him, ceased from his hostilities * against Nizam Aly Khan, and betook himself to Tukkojee Holker, Mahadajee Sendheeah, and the other chiefs who reside at their jageers in Udgein, and the neighbouring districts. His fortune, however, had now forsaken him, and they refused him their assistance, alledging that though they professed an absolute subjection to the authority of the Paishwah, yet as his family was now immersed in feuds and dissensions, they would by no means interfere by lending their aid to either party, but would sit neuter till the quarrel should be decided, and would then pay homage to him who should be fixed on the Musnud of the Paishwahship.

The

* The fact is that he had already made peace with the Nizam, and was within five days march of the Carnatic when the news of the revolution reached his camp.

The country of Udgein lies to the north-east of Poonah, at the distance of an hundred and thirty kerray cofs *.

Ragonauth Row, unable to prevail, returned from thence, had an engagement with Trimbec Row Mâmah†, in which the latter was slain, and then went to Surat, where he solicited succours from the English. The gentleman there being under the orders of the Governor and Council of Bombay, consulted them on the occasion, and they both determined to assist Ragonauth Row with three battalions of sepoy and a train of artillery. At that time the Marratta chiefs that were on the side of Ragonauth Row were, Manaujee Phankerah‡, Govenderow Kayekvaur (the brother of Fateh Sing Kayekvaur, who was with the other party), and some other chiefs of inferior note. Those of the other side were, Harree Pundet Phadkiah, Balwant Appah ||, &c. with their

* A kerray cofs is equal to two of the common measure.

† The writer mistakes the order of the events: Ragonauth Row first conquered Trimbec, and then proceeded to Udgein.

‡ His name is Manajee Saindheeah; but they give him the title of Phankerah, which is equivalent to Fearnought in English.

|| His name is Krishna Row. His father's name was Balwant.

their quotas, making in all a body of about 25,000 horse. Both armies met on the north side the Narbadah, within thirty coss of Surat, and had a severe engagement; but the loss on both sides was about equal. When, however, letters of prohibition were received from the Governor-General and Council of Bengal, both parties ceased from hostilities, and remained inactive.—And now that Colonel John Upton has concluded a peace with the ministers of Maudheverow, the son of the deceased Narrâyen Row, the gentlemen of Bombay have remanded their troops from succouring Ragonauth Row; but Ragonauth Row, on the other hand, refuses to trust himself in the Marratta countries, as he thinks his life would be in danger if he should do so. He wishes rather to go to Calcutta, or Banares; and in his last letter to the Colonel he says he will go to Europe.

PARTICULARS RELATIVE TO RAGONAUTH ROW.

RAGONAUTH Row (who is commonly called Raghobah) is a chieftain of great eminence, and the only survivor of note in the family of Baujee Row. He formerly signalized himself by very considerable military achievements; for it was he that wrested the half of Guzerat from the hand of Daumaujee Kayekvaur, and that afforded such important assistance to the Navaub Gauzy ud Deen Khan in the war with the Jauts, in the time of Ahmed Shah. It was he, too, that marched at the head of 100,000 horse against the son of the Abdaulee Shaw, drove him from Lahore, and planted the Marratta standards as far as the shore of the Attock. The Abdaulee Shaw was then engaged in a war on the side of Khorasan; but the year following he entered Hindostan with a large army to chastise the Marattas, at a time when the Navaub Gauzy ud Deen Khan was in the country of the Jauts, and under their protection. On receiving news of this event, the Paishwah, Baulaujee Pundet, told his

his son *, Ragonauth Row, that he expected he would take upon him the charge of this expedition also against the Abdaulees ; to which Ragonauth Row replied, that he was not averse to it if he would grant him a supply of twenty Lack † of Rupees for the pay of his troops. But his cousin Sadashevah being present, observed that the Marrattas were a privileged people ; that wherever they went the country and its revenue might be considered as their own ; and then asked Ragonauth Row what grounds he had for so extraordinary a demand ? To this Ragonauth replied by making him an offer of the commission, which Sadashevah Row accepted ; and having taken the command of an army of 90,000 horse, he first moved with this force against Salaubet Jeng, the brother of the present Navaub Nizam Aly Khan. But that Prince having been reduced to great straits since the death of the late Navaub Nafir Jeng, had but a small body of horse to oppose them ; and having been furrounded by the Marrattas on all sides, he was obliged to give up to them the forts of Burhaunpoor and Affair, with a country of sixty-five Lack of Rupees per annum,

* " His brother," it should be.

† Others say " Sixty Lack."

anum, besides considerable sums of ready money. Thus enriched, Sadashevah Row took his way towards Hindostan * ; and on his arrival in the neighbourhood of Dehly, laid claim † to the empire and the throne: but his pride was offensive to the Most High, by whose providence it happened that he was, in a short time, hemmed in between two formidable armies, that of the Abdaulee Shaw attacking him in front, and that of the Navaub Shujaa ud Dowlah and the Rohillas falling at the same time upon his rear. Here ensued that famous battle, of which those who were eye-witnesses report that it was the greatest ever fought in Hindostan: for the Marrattas being beset with enemies in front and rear, saw no possibility of flight, and therefore resolved to sell their lives as dear as they could. Eighty Marratta chiefs that rode on elephants were killed on the spot: but concerning Sadashevah Row himself there are different accounts, some asserting that he was killed in the engagement, and others as confidently affirming that he escaped alone from the field of battle; and

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that

* Meaning from the Decan to Hindostan proper.

† He did not pretend to sit on the throne himself, but set up Javân-bacht.

that having reached Poonah, disguised as a private soldier, he waited privately on Baulaujee Row, who, in wrath for what had happened, ordered him secretly to prison in the fort of Poor-endher; and there, say they, he lives to this day: and yet it is pretended that this is so carefully concealed, that Pârabatty Bauhee, his wife, who is still living at Poonah, and even bears a part in the councils of the Marratta chiefs, knows nothing of the matter; which surely gives this story a great air of improbability; for how can it be credited that so considerable a man should thus be shut up in prison, and the circumstances not transpire?

After these events Malhâr Row marched to the side of Hindostan, and fixed his quarters a long time at Kaulpee, whence he afterwards moved to Korajehanabad, to succour Shujaa ud Dowlah; but General Carnac engaged him there, and gave him a total defeat. Malhâr Row is since dead, and has been succeeded by his son Tukkojee Holker, and his wife Ahaleeah Bauee, in the possession of the Soobah of Endour, which was his jagheer. They have 50,000 horse at their command, and are of the Dhanker cast.

The

The next army the Marrattas sent into Hindostan was that commanded by Mehdejee Sendheeah and Beesaujee Pundit, who placed Shah Aulum upon the throne of Dehly; a great subject of boasting to the Marrattas, who say the Emperor of Hindostan owes his kingdom entirely to them. But it is well known, that when Colonel Champion marched to Mehendee Ghaut, after his success against the Rohillas, he engaged this very Sendheeah, and put him and the whole Marratta army to flight; so that having crossed the Ganges and Jumna with great precipitation, they have never from that time ventured over either of those rivers again. At present, indeed, Ragonauth Row's revolution has produced such dispersion among the Marratta chiefs, and thrown their affairs into such confusion, that Rajah Himmud Behauder, Rajah Dharaneeah, the Rajah of Gohud, and others, have united to take advantage of this crisis, and now collect the revenues of all the countries between Kaulpee and Narwer. The Marratta chiefs, however, meditate an invasion into those parts, whenever matters shall be perfectly settled in relation to Ragonauth Row.



OF THE PRODUCTIONS AND PECULIARITIES OF THE MARRATTA COUNTRY.

THE kinds of grain chiefly produced in this country are *javâr*, *bâjerâ**, &c. Rice grows in the Kokun Province†, and is also brought from the Soobah of Khandaisse; it is sold for ten or twelve seer for a rupee, and wheat flour, also, bears the same price. Grain is in general very dear, and there is but little trade in other commodities. Silk is brought hither from Bengal. Of linen manufactures there is abundance; but they are not to be compared with those of Bengal. Pearls are here a great article of merchandize; they

* These are different kinds of pulse.

† The Kokun rice is like that commonly used in Bengal, and is indeed generally sold at 12 or 13 seer for a rupee; but the Khandaisse rice, called in Hindostan *pattry chauvel*, which is the only species brought from that province, is generally used by the higher ranks of people, and is seldom at a lower price than 6 or 7 seer per rupee. It is a long and small grained rice, like that used for pillows by Mussulmen of high rank on the Coromandel coast.

they are brought from Mocho and Juddah. The fruits of the country are grapes, pomegranates, water-melons, mangoes, and pears.

Of manufactures, here are only some of white cloth, chintz, Burhaunpoor turbants, &c. but Europe goods, such as broad cloths, &c. and silk, opium, and Bengal cloths, are imported hither from Bombay, and dispersed on all sides as far as Dehly.

Excellent horses* are to be had here in great abundance, but the market price is high. In every province, and in every place dependent on the Marrattas, there are stables and herds† of horses;

* The horses most esteemed by the Marrattas are those bred on the banks of the river Bheema, which runs into the Krishna, about thirty coss west of Bidder, in the province of Bhaulky. They are of a middling size and strong, but are, at the same time, a very handsome breed, generally of a dark bay with black legs, and are called, from the place which produces them, Bheemertedy horses. Some of them bear a price as high as 5000 rupees upon the market. Mares are commonly the dearest.

† These herds are called, in the Marratta language Jhund, and are composed of the horses of several individuals, who send them to feed on the open plains as long as they have no immediate occasion for them. But those that are the property of the Paishwah are called, as well as the places where they are kept, Paugah.

horses; and in most places there are herds the property of the Paishwah. The principal men also have all herds of horses on their respective jagheers, and enlist horsemen, who serve on them in time of war, of whom the bodies of horse called Bargeer are composed. Accompanied by these the chiefs offer their services to government; and each of them has from a thousand to two thousand horses of his own. In a word, stout men and good horses are the chief boast of this country: besides these it has little to show but rocky hills and stony ground. The soil, indeed, in some places, is black, which creates an excessive quantity of mud in the rainy season, and the roads at that time are rendered also in most parts impassable by the torrents that come down from the hills.

The city of Poonah has nothing extraordinary to recommend it: it is about three or four coss in circuit; but there are no gardens to be seen here like those of Bengal or Benares*, and the
houses

* There are, it seems, a few gardens to the east and to the south of Poonah. Among the latter, that of Moorooopherneves is the best; but even that has few or none of the ornaments here mentioned. On the north and west of the city
runs

houses of the principal people are like the houses of Mahaujins.—Few of them have any extent either of building or of ground, and fewer still are adorned with courts, parterres, rivulets, or fountains. The inhabitants are, nevertheless, most of them wealthy, and merchants, and the best part of the offices and employments are held by Brahmans.

As to beauty and complexion, the people of this country resemble those of Punjaub*; few are to be seen of a very dark colour. The women of all ranks, both rich and poor, go unveiled;

runs a small river called the Moolamootha, but it is full of rocks, and not navigable. Narrâyen Row began to build a bridge over this river, which was intended to be open during the rains, and shut during the hot months, in order to preserve the water for the use of the town; but he was killed before it was finished, and it has not since been carried on. This idea was suggested by a dreadful season of drought, which happened under his reign, during which a cudgerec pot of water was at one time sold in Poonah for half a rupee. This excessive scarcity, however, did not continue above ten or fifteen days.

* From other accounts it should appear, that the people of Punjaub are of a very different feature and make from the Marrattas; and that there are more people of a dark colour among the latter than would be understood from this description of them.

veiled ; and those of distinction go in palankeens without curtains. The wives of soldiers ride about on horseback. Curtain-felling * is very common in this country.

Many Brahmans † sell their own daughters and girls that they have brought up, for a great price.

Other casts ‡, besides Brahmans, bring up fowls in their houses, and eat the eggs ; but the Brahmans eat neither flesh nor fish.

Cows are not allowed to be killed in any of the countries dependent on the Marrattas. Musulmans are here but few in number, and the influence of Islam at a low ebb.—But idolatry flourishes, and here are idol temples in abundance.

* By this he means prostitution.

† A Maratta Brahman to whom this was read discovered great indignation at this assertion, and denied that they ever sell their own daughters, or bring up girls for sale, though he acknowledged it was not unusual among the inferior casts.

‡ The fact is, that not only the Brahmans abstain from fish and flesh, but all the different divisions of the Vies, or Banian cast, are equally abstemious, while the Chettri and Sudder indulge in both.



OF THE CUSTOMS AND MANNERS OF THE
MARRATTAS.

SOME of the Marratta customs appeared excellent to me. One was, the good understanding and union that has in general subsisted among their chiefs, in so much that no instance of treachery had ever occurred among them till Ragonauth Row made himself infamous on that account. Another was, the attention and respect paid by the Paishwah, and all the great men, to people of the military profession; so that in the public derbar the Paishwah is used to receive the compliments of every single jammattar of horse, himself standing till nine o'clock in the morning, and embracing them by turns*. At taking leave,

* According to the present custom distinctions are made in this matter, which were not formerly observed; for the Paishwahs used to embrace all that came without discrimination, till advantage was taken of this custom by Bapujee Naik, who having a grudge at Sadoshevah Bhow (commonly called Bhow

leave, also, he gives them beetle standing: and whoever comes to wait upon him, whether men of rank or otherwise, he receives * their salams, or embraces them standing.

Another ordinance current among them is, that if an eminent chieftain, who commands even an hundred thousand horse, be sent into some other country with his forces, and happens there to be guilty of some offence, in consequence of which he receives a summons from the Paishwah, far from thinking of resistance, he instantly obeys, and repairs to the presence in person with all expedition. The Paishwah then pardons him if the

Bhow Saheb), at the time that he held the office of first minister to the fourth Paishwah Balaujee Row, (called also Nannah Saheb), attempted to stab him with his cuttar when he went to embrace him. From that time a regulation has taken place, according to which none but people of distinction, and they unarmed, are permitted to embrace the Paishwah, or others of his family.

* This, it should seem, is too generally expressed; but the custom did, and does still subsist on one particular occasion, to wit, on the day on which the army marches on any expedition, the Paishwah then stands at the door of his tent, and, after delivering the golden standard to the General who has been appointed to the command, receives in that posture the compliments of all the troops of every rank and denomination.

the offence be small; if otherwise, he is imprisoned for some months, or kept in a state of disgrace, till it is thought proper to admit him again to favour.

A third is, that if an eminent chief goes upon an expedition which subjects him to great expences, such as his own jageer is not sufficient to supply, and he is obliged on that account to run in debt to the Mohajins, though the sum should amount to even ten or twelve lack, it is all freely allowed him; and tho' the government have demands upon him to the amount of lacks of rupees, yet if, in such circumstances, he pleads the insufficiency of his means to discharge those arrears, he is excused without hesitation, nor has he any thing to apprehend from being called to account by the Dewan, the Khanfaman, or other state officers. The chiefs are all their own masters, and expend * what sums they please; so that
a general

* This must be understood with some limitation. They do, indeed, lavish often great sums when on service, and that not merely on the soldiery, but on feasts given to Brahmans, presents to singers, dancers, &c. and on their return these sums are generally allowed them under the head of *dberrem*, or charitable disbursements. But they are so far from being
without

a general satisfaction prevails among them, and they are always ready at a call with their quota of troops, and march with alacrity upon whatever service they are ordered to undertake. At present Sakharam Baboo causes great discontents among the chiefs, by canvassing their accounts, and making demands on the Jageerdars, in a manner very different from the usage of former Paishwahs ; hence numbers are disaffected, and time must discover what it is that Providence designs to bring about by that means.

Another custom is, that when one of their chiefs that held employments, or jageers, &c. dies, his son, though of inferior abilities, or an infant, succeeds * immediately to the employment, the business of which is conducted by deputy till he becomes of age, and the monthly stipend, or jageer, &c. is given to his family and

without any check in their expences, that the officer named the *Karkun*, is sent with each chieftain expressly for that purpose.

* This is also liable to some exceptions ; for though great attention is paid to the claims of representatives of great families, when those representatives are themselves men of merit and ability, yet when it happens otherwise, the jageers and employments are at length usually taken from them and given to persons from whom the state has better expectations.

and relations. Nor are the effects of deceased persons ever seized and appropriated by government, in the manner that has been practised under the Emperors of Hindostan.

To the south-west of Poonah, at the distance of fifty cofs, is the fort of Sattarah.

Bombay is about fifty cofs distant due west.

Surat and Guzerat are to the north-west about 130 cofs distant.

Aurangabad stands east of Poonah about seventy cofs.

Bombay, Salsct, Basseen, &c. stand on the shore of the salt sea towards the west.

And the country of Kokun, which belongs to the Marrattas, lies south-west of Poonah.

Kokun is a fine country, and produces rice and such things in abundance, with which it supplies Poonah. The Paishwah and the other chiefs are mostly Kokun Brahmans. This province is called a Soobah. The Brahmans of Poonah may be divided into two sorts; the Désy Brahmans who are those of Aurungabad and those parts: the other those of Kokun.

To the south and east are also many countries under the government of the Marrattas, extending

ing from the parts adjacent to *Poonah* to the boundaries of the *Carnatic**, and *Ramesen* (which is a place of worship of the Hindoos, as famous as that of *Kasy*, at 300 coss distance from *Poonah*), and *Panalab*, a jageer of the *Bhonsalahs*, and to the boundary of *Nellor*, &c. the country of *Heider Naig*.

To the east and north are situated the *Serkar* of *Afair*, *Burhaunpoor*, and the *Soobah* of *Khandaiffe*, at the distance of eighty coss from *Poonah*.

And

* The *Carnatic* must by no means be understood here in the confined sense in which the English receive it. The country governed by *Mohammed Aly Khan* is only a part of the *Carnatic* properly so called, and should always be termed the *Carnatic Paoyeen Ghaut*, i. e. "that *Carnatic* which is below the passes." In the name *Carnatic*, standing singly, is to be comprehended all the countries lying south of *Merch* and *Bidder*, which composed the ancient kingdom of *Vizia-poor*. In fact the name of *Carnatic Paoyeen Ghaut* appears to have been given to *Mohammed Aly Khan's* country by the *Moors*; for the *Marrattas* allow that appellation to a very small part of it, and denominate the whole *Soobah* of *Arcot* *Dravid-des*, while the *Malabars*, natives of the country, call it *Soromandelam*, from whence our *Coromandel*.

What he says here with respect to the extent of the *Marratta* dominions southward, applies only to the possession they once had of the country of *Tanjore*, and the tribute they collected from the *Tondemans*.

And to the north and west are the half of the country of Guzerat, the Pergunnah of *Broanch*, &c. which are in the possession of the Marratta Paishwah.

Besides all these countries, the Pergunnah of Bhêlsa, the Soobah of Endour *, the Soobah of Udgein, the Pergunnah of Seronje, the Soobah of Kalpy †, were all made over to the Marrattas in jageer, by Gauzy ud Deen Khaun, in consideration of the support and assistance afforded him by the Marratta forces, and they still remain in their possession. The above Mahals are included in the jageers of Tukkojee Holker and Sendheeah; that is to say, there are about 50,000 or 60,000 horse appointed on the side of Hindostan, which these two chiefs pay out of the produce of these countries and transmit the balance to the Paishwah.

The actual revenue derived from all the countries dependent on the Marrattas is about twelve
Crore,

* Endour is a Pergunnah.

† Kalpy is not a Soobah, but a Pergunnah. To these must be added the Pergunnah of Dhar; the fort of which, bearing the same name, is very famous for its strength, and is said to have been built by the celebrated Rajah Bhoj, who made it his capital. It is situated at the distance of about twenty-four Bengal cois from the city of Udgein.

Crore, from which when we deduct the jageers, and the expence of the troops stationed on the side of Hindostan proper, there will remain about five Crore at the disposal of the Paishwah; and out of this he has to pay all those troops who receive their allowances in ready money, and to defray the charges of the forts, which are, large and small, in number about seven hundred: so that there is never a balance of so much as one Crore of Rupees in ready money remaining in the treasury of the Paishwah*.

The full number of the troops is about two hundred thousand horse and foot; but including the garrisons of the forts and other places, we may reckon it four hundred thousand.

The Marattas are always at war with Heider Naig, or the Navaub Nizam Aly Khan, or others. Their country is never in perfect tranquillity, and hence it is exceeding desolate and waste.

They are at present at peace with the Navaub Nizam Aly Khan Behauder, but their country is
in

* This, it seems, is true at present; but Maudeverow, it is said, had two Crore of Rupees in his treasury at the time of his death, most of which fell afterwards into the hands of Ragonauth Row, and was dissipated by him on his accession to the government, and his expedition towards the Carnatic.

in much confusion on account of their discontents with Ragonauth Row; advantage of which has been taken by the Zemindars of the hills on every side, and by Heider Naig. On the side of Hindostan the Gofayn Rajah Himmud Behauder, and the Rajah of Gohud, &c. have seized the Soobah of Kalpy*, &c. and the Serkar of Gualier†; and Heider Naig has also possessed himself of some of their countries on his side; but as soon as they can promise themselves security with respect to Ragonauth Row, their armies will issue forth on every side.

* It ought to be written "the Pergunnah of Kalpy." Rajah Himmud Behauder did indeed take Kalpy, in the time and under the orders of Shujaa ud Dowlah, but was soon driven out of it again by the Marratta forces, under the command of Vitthel Sivadeo, Nauroo Sunker, Govind Pundet, &c.

† The Rajah of Gohud got possession of the open country, and a few mud forts in the Serkar of Gualier, but was never able to get possession of the fort of that name, till the English took it for him.



THE HISTORY OF THE WORLD.

TRANSLATED FROM THE KHELASSUT UL
AKHBAR OF KHONDEMEER.

*The Creation of Adam and Eve, with some Account
of them whilst in Paradise, and when
in the World.*

WHEN the Omnipotent had determined to create the Great King, or Adam, the angel Gabriel at the divine command flew from the heavenly mansions, and alighted upon the earth. Just as he was about to have taken up an handful of mould, the earth asked him the occasion of it, when Gabriel answered, “ It is the will of
“ the Most High that a person shall be formed
“ out of you ; and who shall have dominion over
“ you.” The earth replied, “ I intreat of you
“ to intercede with the Almighty in my behalf ;

M 2

and

“ to defend me from the performance of this in-
 “ tention ; for it may chance that the person
 “ formed out of me may prove disobedient, and
 “ for his offence some insupportable calamity
 “ may befall me.” Gabriel compassionating
 the earth’s distress, returned back to heaven,
 and represented the state of the case. Then the
 angels Michael and Israfil were dispatched sever-
 rally after each other, on the same errand ; and
 both returned in like manner as Gabriel had
 done. Upon which Uzriel was sent, who paid
 no regard to the prayers and oaths of the earth,
 but took from her surface an handful of mould of
 various colours and properties, and threw it
 down between Mecca and Thaif. And because
 that Uzriel had shewn a want of compassion in
 this procedure, he was appointed to be the angel
 of death to the sons of Adam.

In the space of forty days, the clay was kneaded
 into form by the hands of the angels. The body
 of Adam having become perfectly dry, it lay for
 a long time in that state between Mecca and
 Thaif, where the angels went to behold it. One
 day the devil came there, and striking his hand
 upon the belly of Adam, it sounded, upon which
 he said, “ This body is empty ; and it shall soon
 feel

“ feel the cravings of appetite.” He then asked the angels, “ if God should command them to obey Adam, what they would do ?” They answered, “ We will not turn our necks from the obedience of the Most High ; but will submit ourselves to his commands.” Satan deceitfully replied, “ this sentiment befits you ;” but within himself he said, “ If he orders me to be obedient unto Adam, I will not acquiesce ; and whenever I find an opportunity I will destroy him.”

Briefly, when the soul of Adam was admitted into his body the Lord cloathed him with the raiments of paradise ; and having exalted him to distinguished eminence, by instructing him in the divine mysteries, he ordered the angels to do him obeisance. All the angels performed as they were commanded, excepting Satan, who would not bow down before Adam : wherefore he was banished from the sublime court and punished with an eternal curse.

Adam was placed in Paradise; and God having caused him to fall into a profound sleep, formed Eve out of his left side. Adam having awakened, asked, “ Who art thou ?” And Eve answering, said, “ The Most High created me

“ for thy use.” And Adam and Eve became man and wife.

The following is the tradition most commonly received, that they were prohibited from eating wheat. That the accursed fiend entered Paradise under the forms of a peacock and of a serpent ; and having thus metamorphosed himself, had an interview with Adam and Eve, whom he so far worked upon by his devilish lies, and lustful instigations, that he prevailed on them to eat of the forbidden food.

As soon as Adam and Eve had eaten of the forbidden food, the celestial raiments fell from them, so that they became naked. The woman covered herself with the leaves of the fig-tree.

And the voice of the Lord came unto them saying, “ Depart ye from this place, the earth “ is appointed for your habitation ; and ye shall “ become enemies to each other.” Accordingly they were all precipitated from the Garden of Paradise.

The most common tradition is, that Adam fell on the island of Ceylon, that Eve alighted at Jeddah, Satan at Miffan, the Peacock in Hindostan, and the Serpent in Ispahan.

According

According to Abdul Abbas, Adam had been half a day in Paradise, agreeably to the computation of that region, but which is equal to 500 of our years.

Adam, beset with the miseries of this world, and overwhelmed with sorrow for the loss of Eve, became sensible of his sin ; and was so immersed in affliction, that at length God accepted of his repentance : and in order to comfort him in his solitude, sent down on earth a tabernacle, on the spot where the holy Caaba now stands, and ordered him to compass it. The father of mankind repaired to Mecca as fast as he was able, where Gabriel instructed him in all the ceremonies which he was to perform at that sanctuary. And when Adam had performed at Mecca the duties which had been enjoined him, Gabriel directed him to go towards Arafat in quest of Eve. It happened that Eve left Jeddah at the same time, and having travelled to the top of mount Arafat, she and Adam, by the means of Gabriel, there met and knew each other ; and the mountain from that circumstance, obtained its present name.

Adam and Eve, after they had worshipped the Most High, hastened to Ceylon, where they

lived together with the utmost affection. And when the days of her pregnancy were accomplished, the Lord bestowed on her twins every time; one of whom was male, and the other female*. Cain was born with his twin sister Aklima; and Abel with his twin sister Lyufah. And when these four were arrived at the age of puberty, Adam, conformably to the divine command, would have given Aklima to Abel, and Lyufah to Cain in marriage. But Cain was dissatisfied at this intention, and said unto Adam, "Because that you love Abel better than me, you want to give him Aklima; but I will never separate myself from my twin sister." Adam answered, "Let you and Abel both offer up sacrifices, and whosoever oblation is accepted, to him shall Aklima belong."

In those days the manner of sacrificing was in this wise. When any person had placed an animal or fruits upon the altar, fire came down from heaven; and if the sacrifice was accepted, the fire entirely consumed it; otherwise it did not approach the offering.

In short, Cain placed on the altar some wheat, and Abel offered up a kid. And fire descending from heaven, left not the least vestige of Abel's sacrifice,

* Excepting Seth, who was born single.

sacrifice, but did not approach the offering of Cain which remained in its original state. Cain being enraged at this event, threatened to kill his brother. Abel replied, " the Lord accepts " the sacrifice of the righteous : if you endeavour to oppress me I shall remain at peace, " because I fear the justice of the Most High.

Adam, some time after this, being gone to Mecca, Cain found Abel asleep on the top of a mountain, when he struck him such a violent blow with a stone, that he never awoke again. And as he did not know how to dispose of the corps, he kept it for some days in the mountain, till God caused him to see two crows fighting, and one having killed the other, dug up the earth with its bill, and buried the dead crow. Cain being instructed by this vision, buried his brother in the ground.

When Adam had performed the pilgrimage to Mecca, he returned home, where seeing things much changed, and not finding Abel he concluded what had happened ; wherefore he cursed Cain, and wanted to have retaliated upon him. But Cain dreading the wrath of his father, departed with his sister, and settled in the land of Yemen.

He

He there established the worship of Fire ; Satan having told him, that the Fire had accepted of Abel's sacrifice, because he was a worshipper of that element. And the posterity of Cain, who had greatly multiplied, addicted themselves to every kind of wickedness.

An Account of Adam's Posterity appearing to him in a Dream ; and his Departure from this to the other World.

One day Adam, after having performed the pilgrimage to Mecca, fell asleep in the desert of Naaman, at which time God shewed him all his posterity. And a voice came from heaven to the sons of Adam saying, " Am I not the Omnipotent." They answered, " Truly thou art our Providence."

Adam having looked towards the land of Yemen, there beheld people surrounded with light ; but in the north, he saw bodies of darkness. Then turning his eyes to the right-hand side, he saw a youth crying bitterly ; whereupon he enquired of Gabriel his name, and the cause of his sorrow. The faithful spirit answered, " That it was the prophet David, who was weeping
" on

“on account of a sin that he would hereafter
 “commit.” Adam then asked, “What would
 “be the length of his life,” Gabriel answered,
 “sixty years.”—Upon which Adam, compas-
 sionating the condition of David, said, “O Lord
 take away forty years from my life, and add them
 unto the days of David.” God granted his sup-
 plication ; and the life of David was accordingly
 extended to 100 years. Adam after having thus
 through the divine inspiration, taken a view of
 his posterity, went to Yemen ; where he exhort-
 ed Cain and his progeny to follow the right road ;
 and prohibited them from the worshipping of
 fire. Some of them paid obedience to the di-
 rection of their grandfire ; and the rest continu-
 ed in their wickedness.

When Adam had attained to the age of 960
 years, Uzriel came to him, and wanted to have
 taken possession of his soul. But Adam answer-
 ing said, “The time for this event is not yet
 “accomplished, the high God having appointed
 “1000 years to be the period of my residence in
 “this world.” The angel of death replied,
 “True, it originally was so decreed, but you
 “gave away forty years of your life to David.”
 Adam denied the fact, and Uzriel having repre-
 sented

sented the case to the Eternal, it was decreed that Adam should be respited for the term of forty years ; and also that David should remain a hundred years on the earth. And this term having passed away “ like as the wind bloweth “ over the desert,” Adam was seized with a disease, when conformably to the command of Gabriel, he by his last testament appointed Seth his successor ; he being the most upright of all his sons, and he was the messenger of the light of Mohammedanism.

When the soul of Adam had taken its flight to the celestial mansions, Gabriel washed the body, and wrapped it in a winding sheet, after which Seth performed prayers over the body, and buried it in the mountain of Abucobais.

Eve, one year after the death of Adam, was relieved from the troubles of this world.

Their children were twenty sons and nineteen daughters : but at the time Adam died, they and their progeny amounted to 40,000 persons.

THE PROPHET SETH.

He was the first who taught philosophy and the sciences ; on which account the learned have
filed

filed him the first Ourya, which in the Syriac language signifies teacher.

After the death of his father, he became the legate of heaven: and fifty volumes were sent down to him, containing institutes similar to those which had been established by Adam.

In the days of Seth, the sons of Cain, who had greatly multiplied, gave themselves up to wickedness, wherefore he went amongst them, and exhorted them to return to the religion of their forefathers.—Some embraced his doctrines, and the rest continued in their evil courses.

The heavenly temple having been taken up to Heaven at the death of Adam, Seth, on the spot where it stood, constructed the Caaba of stone and clay.

When Seth had sojourned 912 years in this mansion of trouble, he nominated his son Enos for his successor; and then departed to the regions of felicity and peace.

THE PROPHET ENOS,

After the death of his father, became the ruler over mankind. In the Tarikh Jiafery it is written, that he was the first person who bestowed alms, and enjoined it as a duty to others. The

authors

authors of the *Tarikh Gozideh* and the *Tarikh Benagutty* say that it was he who first planted the date tree.

According to the traditions of the Christian and Jewish doctors, the age of Enos was 965 years. He appointed his eldest son Canian his successor.

THE PROPHET CANIAN,

The son of Enos, agreeably to his father's will, became chief over the sons of Adam.

The author of the *Tarikh Gozideh* saith that he founded the city of Babylon.

Mahommed Ben Herir al Tebry and Hafiz Abru agree in making his age 840 years, and Canian appointed Mahalaleel to rule over mankind.

THE PROPHET MAHALALEEL,

At the command of his father, took upon himself the government of mankind.

In the time of Mahalaleel, the sons of Adam having multiplied exceedingly, he dispersed them throughout the several parts of the earth; and himself with the sons of Seth settled in the land of Babylon, and built the city of Sus.

The

The length of his life was 130 years.

THE PROPHET JARED,

Son of Mahalaleel, was appointed ruler by his father's last will.

It is written in the Tarikh Jiafery, that he was the first who cut canals from the rivers, and taught men to eat birds and fish.

God bestowed on him forty sons: and Jared appointed Enoch, the youngest, for his successor.

All historians concur in making his age to have been 962 years. God knows the truth.

THE PROPHET ENOCH.

Edris, in the Hebrew language, is Enoch, and the Greeks call him Hermes Trismegistus, amongst the Arabs he is called Hermuz and Edris, and also the Thrice-favoured. The word Hermuz is the same as the planet Mercury; and because he gave great application to the instructing of others, he was called Edris; and from being endowed with the gifts of prophesy, philosophy, and legislation, he was stiled the Thrice-favoured; and the philosophers call him the third teacher.

The

The descendants of Cain, considering all impure things as pure, and abandoning themselves to the commission of every species of wickedness, the Lord of Glory arrayed Enoch with the vestment of prophesy, and sent him thirty volumes, with orders to lead the people in the right way. By the divine blessing, he brought great numbers of the multitude from out of the deserts of error, into the paths of righteousness; and the rest continued in their wickedness.

The science of astronomy, and the arts of writing and of sewing cloaths, are amongst the number of his inventions. And the Pyramids of Egypt, which are commonly called the Domes of Hermen, were erected by him. He also introduced religious wars, and the custom of making prisoners of the unbelievers.

In consideration of his unremitted performance of every religious duty, God bestowed upon him immortality, and a place in the garden of Paradise. My revered father (upon whom may God show mercy) has written in the Rozet al Suffah that the manner in which this event happened was as follows: The prophet Enoch was so exact an observer of every religious duty, that his good works alone, amounted to more than those of all
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the rest of the sons of Adam summed together. Which having come to the knowledge of Uzriel, he after having gained permission from God, hastened to have an interview with Enoch. When they had become intimately acquainted with each other, Enoch desired the angel of death to take possession of his soul. Uzriel deprived him of life; and then by the command of God restored him again to existence. After this Enoch desired to be made acquainted with the nature of hell; and Uzriel having complied with his request, he next expressed a wish to see paradise; and Uzriel, by the command of God, having placed him upon his wings, carried him thither. When Enoch had taken a short view of the celestial nymphs and the mansions of the blessed, Uzriel told him it was then time to depart. Enoch would not consent to this proposal; but clasping fast hold of one of the trees, paid no regard to all the arguments used by Uzriel concerning their return. During the altercation, God sent an angel to judge between them. The angel having required to be informed of the nature of the case, Uzriel said, “ At the desire of
 “ this man, after having taken possession of his
 “ soul, I restored it again to his body: I next
 N “ showed

“ showed him hell ; and afterwards I brought
 “ him into paradise, upon condition that when he
 “ had recreated himself for an instant he should
 “ return to the earth ; but now he will not con-
 “ sent to go back again.” Enoch answered with
 the tongue of inspiration, saying, “ In the book
 “ of Grace it is written, *Every soul shall taste*
 “ *death.* I have tasted of death. And again,
 “ *There is no one of you but shall go that road.* I
 “ have passed even hell : And moreover, *No per-*
 “ *son shall be taken out of paradise.* Since then,
 “ in justice, it is thus decreed in favor of the in-
 “ habitants of paradise, I will not depart hence.”
 At this interval the voice of the Lord came, say-
 ing, “ Do not molest Enoch, justice is on his
 “ side.” Some of the theologians say, that the
 following verse of the Koran applies to this oc-
 casion : “ I exalted him by bestowing on him a
 “ sublime mansion.”

Enoch remained in the world 300 years ; and
 he forewarned mankind of Noah's flood.

*An Account of the Beginning of Idolatry amongst
the Sons of Adam.*

This subject having given rise to a variety of conjectures, and as this abridgment would not contain all the traditions that have been produced in support of those opinions, I shall only deliver, in a summary manner, one of them, which appears to be nearest to truth.

It is related that Enoch had an intimate friend, who had been instructed by hearing his philosophical discourses; and after Enoch's ascension to heaven, this friend bewailed the separation with lamentations and groans, so that his days were spent in grief and misery. This having come to the knowledge of Satan, he went to him and said, "If you desire it of me, I will make for you an image, which shall be such an exact representation of Enoch, that from beholding it your mind shall be relieved from its present distress."

The man accepted of Satan's proposal, who performed his promise; and the grief of the friend of Enoch was greatly mitigated at the sight of the image. And he placed the image in a room of his house, where no one went but him-

self; and every evening and morning he comforted himself with the sight thereof.

It happened that the friend of Enoch died in that room where he had placed the image. And when after some days, he had not been seen by his neighbours, they came to search his house, and found him dead by the side of the idol. The men were astonished at the sight; and immediately Satan appeared amongst them in a human shape, and said unto them, " Enoch and this
" man, who was his friend, worshipped this
" image, who is the Lord of the universe, on
" which account they obtained their wishes."

The temptation of the devil having made impression upon his audience, they each of them formed an idol like unto that image, and gave themselves up to idolatry.

THE PROPHET NOAH,

The son of Lamech, the son of Methusalem, the son of Enoch.

He was the first prophet who denounced unto the unbelievers the punishments of hell; and he was the first by whose curse a multitude of them perished. In the day of resurrection he will be
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the second person raised from the grave *. No prophet lived to so great an age as Noah.

The nations being at this time universally addicted to the sins of giving companions to God, worshipping of idols, blasphemy, and every other species of wickedness, God raised up the prophet Noah, and sent him to exhort them to repentance. According to tradition, he continued for the space of 950 years, to point out the true road to the sons of Adam; at the expiration of which period finding only eighty persons that had faith in his doctrines, and experiencing great trouble and vexation from the unbelievers, he despaired of effecting their reformation; and therefore prayed God to extirpate every soul of them from the face of the earth. God having approved thereof, a voice came unto Noah, saying, "Plant the Sabin tree, and employ thyself in making an ark; for I will entirely destroy these people with water, and commit them all to the flames of hell."

It is related that Gabriel brought unto Noah a young sapling of the Sabin tree, and instructed him how to plant it. After forty years growth,

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when

* The Mahommedans say, their prophet will be the first.

when that tree was arrived at perfection, Noah felled it, and when it was dry, he employed himself in building the ark. The ark consisted of three stories; the upper one was allotted for the birds, in the bottom story were placed every kind of beast in pairs; and the middle apartment was the habitation of Noah and his family, being in all eighty persons. And Noah at the command of God, having put the body of Adam into a coffin, carried it with him into the ark.

And at that time the sun, the moon, and the planets came into conjunction in a watery sign, when by the command of the high God the waters continued to rise out of the earth, and rain fell from the heavens incessantly for the space of forty days and forty nights, till the whole earth was deluged. It is related that Noah had an idolatrous son named Yiam (also called Kanaan), who notwithstanding all the warnings and commands of his father, would not consent to go into the ark, saying he would take refuge in the mountains, where he should be safe from the waters, therefore that youth and his mother, who was named Wauilah, not giving faith to Noah, were both drowned.

Historians

Historians agree in describing the inundation, as having been so excessive that the waters rose to the height of forty cubits above the tops of the most lofty mountains ; and they say that even then they did not reach above the knee-pan of Awj Ben Unuck, although he was not arrived at his full growth.

The ark having gone round the earth several times, it at last rested on the top of mount Ararat. The rain ceased, and the earth after six months having soaked up the water, Noah and all the living creatures came out of the ark on the second day of the month Ramzan.

The family of Noah built a city at the foot of mount Ararat, and called it Suk el Samaneen. And it came to pass that after a short space of time, out of those eighty persons there were left only Noah, and his three sons with their wives.

Noah lived 250 years after the flood ; he was 250 years old when he received the gift of prophesy ; and he preached for the space of 950 years. The days of Noah were one thousand four hundred and fifty years. And he left behind him three sons, Japhet, Shem, and Ham, from whom the whole human race are descended.

Since, with God's permission, I mean to give an account of Japhet in that part of my work where I shall treat of the Khans of Turkistan, in this place there will only be found a summary account of Ham and Shem.

H A M,

According to many historians, was one of those prophets to whom the written law was revealed. Noah assigned to him the nations of Africa. The occasion of the colour of his sons was, that Noah being one day asleep, discovered his nakedness, and Ham passed that way without covering him; on which account his descendants are born with black complexions, and the gift of prophecy was taken from them.

In the Rozit ul Suffah it is written, that God bestowed on Ham nine sons; Hind, Sind, Zenj, Nuba, Kanaan, Kush, Kopt, Berber, and Hebes; and their children having increased to an immense multitude, God caused each tribe to speak a different language; wherefore they separated, and each of them applied to the cultivation of their own lands.

S H E M

S H E M

Was appointed Noah's successor by his will ; and he is reckoned amongst the number of those prophets to whom the written law was revealed.

According to tradition, God bestowed on him nine sons, namely, Arphaxad, who is the father of the prophets ; Kiumers, the father of Kings ; Aswed, who according to the Tarikh Benagutty built the city of Niniveh ; Rabah, Aklah, and Medain ; Turekh, of whom historians have recorded nothing but his name ; Lawed, amongst whose descendants are the Pharoahs of Egypt ; Elam, who is said to have founded Khuristan ; Irem, amongst the number of whose descendants were Shidad and the tribe of Aad ; Ewred, who according to the Tarikh Gozideh had four sons, Azerbijan, Arran, Armen, and Mughan.

Shem lived to the age of 600 years, and his descendants became dispersed throughout the world.

THE PROPHET HEBER.

Houd, who is also called Heber, was the son of Salah, the son of Arphaxad.

God sent Heber to convert the tribe of Aad,
an

an idolatrous race, and who exceeded in size all the rest of mankind.

Heber having for the space of 50 years exhorted them to confess the unity of the Godhead, and finding only a few who had faith in his doctrines, he despaired of effecting the reformation of the rest, and became so enraged at their insolent behaviour, that he cursed the race.

When three years had elapsed without any water having fallen from the heavens, and famine began to appear, the Aadians after taking council together, according to the custom of those times, sent the following persons to Mecca to make imploration for rain, Keel Ben Atar, Lokman Ben Aad, and Lekeem Ben Hezal, with many others. And when these people arrived at Mecca, they sojourned at the house of Moawiyah, who was related to one of them ; and there spending their time in mirth and sport, they had forgotten to ask for rain. At last when from the admonition of Moawiyah they had broken up the assembly of mirth, and employed themselves in slaying beasts, and making sacrifices, they prayed for rain. At which time conformably to their prayer, there appeared three clouds in the sky, one of which was white, the other red, and the

third black. And a voice cried out saying, "O Keel, make choice of one of them;" and Keel having chosen the dark cloud, the voice said again, "Alas! you have sent a black destroyer amongst your tribe, of whom he will not leave one alive." And immediately the black cloud went towards the tribe of Aad. When the Aadians perceived it they rejoiced, imagining it to be rain. But Heber having discovered the nature of the case, departed from thence with his disciples, when there issued a great wind from out of the cloud. The Aadians seeing the violence of the blast, collected together their valuable effects, which, with their women and children, they sent into the valley, and the men confiding in their own strength, stood fast, laying hold of the hands of each other. The tempest first destroyed the women and the children, and then extirpated the men. When intelligence of this calamity was brought to Keel and his companions, they also expired.

But Lokman Ben Aad had secretly embraced the doctrines of Heber; and he having asked of God the age of seven vultures, his prayer met with the divine assent. Wherefore having taken seven young vultures, one after another,

another, he nourished them, and each lived to the age of eighty years. And when the seventh vulture, who was named Lubd, died, the soul of Lokman also took its flight.

Heber lived fifty years after the destruction of the tribe of Aad; and when he attained to the age of 150 years, he departed for the regions of bliss. His tomb is at Hazramout.

SHEDID AND SHADAD.

All historians have omitted to include Shedid and Shadad under any race of Kings; but it being necessary that they should be spoken of somewhere, have placed an account of them immediately after the history of Heber: therefore, in obedience to these authorities, it is proper that I should here say something upon the subject.

Shedid and Shadad were two brothers of the stock of Aad; and they ruled successively over the land of Syria.

Heber went and held conference with Shedid, shewing him the paths of righteousness, and admonishing him against the disobedience of what the divine law either commanded to be done or prohibited the performance of. Although She-
did

did had not the happiness to be endowed with faith, yet he endeavoured to administer justice, never consenting that tyranny or oppression should supersede the right of any one.

When Shedid died, his brother Shadad succeeded him in the kingdom. Heber having preached the true religion to him also, he said, “ If I
 “ act conformably to your doctrine, what will
 “ God bestow on me in return.” He told him he should inhabit the garden of Paradise, and the mansions of eternal bliss, and explained to him all the excellencies of those regions. Shadad replied, “ There is nothing in all this that is difficult to imitate ; I also will make a paradise
 “ for myself in this world.” And resolving to execute this purpose, he sent messengers to all parts of his dominions, to bring every article of wealth or curiosity to the foot of his throne. Having collected together gold and silver, and precious stones, with musk and ambergris, he planted an extensive garden in a delightful spot situated in the territory of Syria, in which was enclosed a palace of an astonishing height, the walls whereof were composed of bricks of silver and bricks of gold. And although the secret admonisher was continually reminding him of the frailty

frailty of human nature, it had no effect on him ; but he employed his whole thoughts in bringing this structure to the greatest degree of beauty and perfection. And he ordered that his captains, who were a thousand in number, should each build an apartment for himself in that garden.

In short, this garden, incomparable for elegance and symmetry, was completed in the course of forty years. Shadad having received intelligence thereof in the city of Hazermout, was repairing towards that quarter with the utmost expedition, when suddenly a deer starting up, he was desirous to hunt it, and accordingly put his horse into full speed. When his troops were fallen behind, he saw a horseman of a tremendous aspect making towards him. Shadad was struck with terror ; and the horseman being come near to him said, " Because of this building which " you have erected, you have hitherto remained " safe from the claws of fate." Shadad trembled with horror at these words, and asked the horseman, " who art thou ?" He answered, " I " am the angel of death, and come to take possession of your soul." Shadad replied, " only " allow me so much quarter, that I may cast one " look upon this paradifical garden." Uzriel told

told him " it is not permitted," when Shadad falling from his horse, instantly expired; and his soldiers, upon hearing a noise in the air, were committed to the flames of hell, and that sublime building disappeared from the sight of men.

Of the Tribe of Simud, and the Mission of the Prophet Saleh.

The descendants of Simud, the son of Heber, the son of Irem, the son of Shem, multiplied exceedingly; and like unto the tribe of Aad, were wandering in the paths of blasphemy and rebellion, when the Lord dignified Saleh with the prophetic mission, and appointed him to shew them the road of righteousness. As it is written in the Koran, " I sent unto them Saleh, one of their brethren."

He performed the duties of his office for a long season, yet only a few of the lower classes of the people believed on him. However, the idolaters were greatly terrified at the denunciation of punishment which he had uttered against them; and seeing no means of deliverance, they consulted together, and said, " O Saleh, if thy
 " doctrines are true, thou wilt consent to this
 " our proposal. On the day of festival let you
 " and

“and us go together to the wilderness, and
 “there employ ourselves in prayer, and which-
 “ever religion shall clearly appear true, that
 “shall the multitude embrace.”

Saleh having agreed to this proposal, went to the temple with the infidels on the day which according to their custom was a festival. And first the infidels bowed down their foreheads in the dust before their idols and prayed, that whatever Saleh should desire might not come to pass. Then their chief whose name was Jendah Ben Omar, spoke on the behalf of the whole tribe, saying, “O Saleh, if you wish that we should
 “acknowledge the unity of the Godhead, pray
 “unto him, that out of that stone which lies
 “before us, there may issue a large camel, big
 “with young, which she shall immediately bring
 “forth, and also that the young camel do exactly
 “resemble the dam.”

Saleh lifting up the hands of imploration to the throne of grace, set forth the requisition of the tribe of Simud. And the stone having increased in size, trembled and rent asunder, when a large camel came out of the cleft, and immediately brought forth a foal almost as big as herself.

Jendah

Jendah Ben Omar, and a number of his nobles who rightly understood the miracle, became converts to the faith ; but the multitude said that Saleh was a magician ; and so remained in the desert of infidelity and error.

It is related that the camel immediately after having dropt her foal, began to graze. And it was determined that the water of the well which the flocks and herds used to drink, should be one day set apart for them and another for the camel. Saleh admonished them not to trouble or molest the camel, and told them as long as it continued among them, they should be preserved from the divine wrath. I have read in several respectable authors, that after the appearance of the camel, a voice came from heaven to Saleh saying, “ I have at your instance bestowed this camel on the tribe of Simud. Tell them to be heedful not to attempt its life, for as much as their own existence, and that of this animal, are linked together.” And Saleh having represented the matter to the tribe, they all with one voice protested that the animal should be free from harm among them. Saleh replied, that the person who would attempt the life of the camel, would be born in that month. The tribe

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accordingly

accordingly agreed among themselves to put to death every male child that should be born in the course of the month. Ten males were born within that time, nine of whom they destroyed; but because that Salif, who was the father of the tenth, would not consent to the death of his son, they spared his life. Salif named his son Kedar, and took pains about his education: but when that ill-fated wretch arrived at the state of adolescence, he was corrupted by the alluring promises of Gheberah and Seduk, two wealthy infidels. These men were possessed of numerous flocks, and finding difficulty in supplying them with pasturage and water, they had conceived hatred against the camel. Wherefore Kedar, in conjunction with Mesedeh Ben Omar, and seven other unrighteous wretches, one day when the camel was come to the well to drink, blocked up the road. Mesedeh wounded her with an arrow, after which Kedar hamstringed her, and the rest coming up finished the business. Saleh being informed of this procedure, hastened among the tribe. The chiefs came out to excuse themselves, protesting that the whole had been done without their knowledge. Saleh said, "use all your endeavours to keep the young camel among

“ among you, for perhaps for the sake of it, you
 “ may remain safe from divine vengeance.”—
 Saleh, with the tribe of Simud, went after the
 young camel, who was gone to the top of a lofty
 mountain. When the animal cast its eyes on
 Saleh, it bellowed thrice, repeating, “ O Saleh,
 alas, my mother !” and then vanished from his
 sight. Saleh said unto the tribe of Simud, “ For
 “ each of the bellowings of the camel you shall
 “ obtain one day’s respite ; but after the expira-
 “ tion of that period the divine vengeance will
 “ overtake you.” And they mocked at him say-
 ing, “ What shall be the sign of the truth of
 “ your prediction ?” Saleh replied, “ These
 “ shall be the signs of the divine vengeance. To-
 “ morrow your countenances shall be yellow, the
 “ next day they will be changed unto red, and
 “ the third day the whole of your complexions
 “ having become black, on the morrow you will
 “ be afflicted with the torments of hell.” In
 such manner as Saleh had foretold, the com-
 plexions of the tribe underwent the three several
 changes. And on the night of the fourth day
 Saleh, with all the true believers, privately
 withdrew themselves, and went towards the land
 of Palestine. At the dawn of day, a voice from
 heaven

heaven reached the ears of the sinners, from the dread of which not a single person escaped with life. As the Lord hath said, "The divine vengeance seized them; and in the morning they were senseless."

After the destruction of the tribe of Simud, Saleh settled at Mecca, and spent the remainder of his life in the worship of God. His institutions were like those of Noah. His age according to tradition was 280 years.

F I N I S.

